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V. de Gucht Scul.

CONFUCIUS

The celebrated Chinese Philosopher.

THE GENERAL
H I S T O R Y
O F

C H I N A.

Containing a Geographical, Historical, Chrono-
logical, Political and Physical Description of the

EMPIRE of CHINA,
Chinese-Tartary, Corea and Thibet.

Including an Exact and Particular Account of their CUSTOMS,
MANNERS, CEREMONIES, RELIGION, ARTS and SCIENCES.

The whole adorn'd with

CURIOUS MAPS, and Variety of COPPER PLATES.

Done from the *French* of

P. D U H A L D E.

VOLUME *the* F I R S T.

The T H I R D E D I T I O N Corrected.

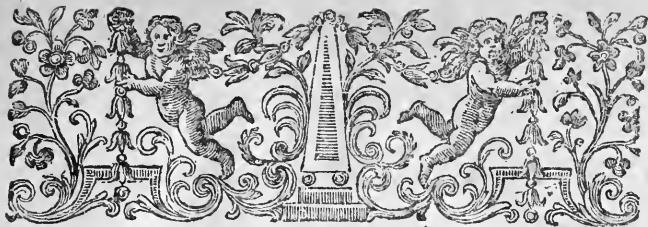


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TO HIS ROYAL HIGHNESS

FREDERICK
PRINCE of WALES.

May it please YOUR HIGHNESS,



S Your ROYAL
HIGHNESS'S
Goodness and
Condescension are
so well known, I

shall not make any Apology

A 3

for

D E D I C A T I O N.

for the Presumption of this Address: The amiable Qualities which You are possess'd of, and which render You the DELIGHT of Mankind, greatly diminish that slavish Dread wherewith we might otherwise approach the Heir apparent of these Kingdoms.

With how much Pleasure do all the thinking Part of the Nation behold You daily exercising those Virtues which are the brightest Ornament of a Private Life, and which will one Day, according to the Course of Nature, add new Splendor to the

the

DEDICATION.

the BRITISH CROWN!
These, together with Your
generous Love of Liberty,
and constant Veneration for
the Constitution, are the most
rational Foundations for the
Applauses of the Publick
which you happily enjoy; and
must for ever secure the
Hearts of all who have any
Regard for the Peace and
Prosperity of their Country.

This WORK, which I beg
leave to lay at Your ROYAL
HIGHNESS'S Feet, contains
a Description of the most po-
tent and flourishing Nation of
the East, and is indeed a Sub-

DEDICATION.

ject worthy the Attention of the greatest PRINCE; for nothing has a Tendency to enlarge the MIND more than a view of the Manners, Customs, Policy, and Religion of a People who once thought themselves the politest in the World.

From the History of their Emperors you will find, what you have long since learnt, That the most despotick Power is no Security to the supreme Magistrate when he degenerates into a Tyrant, or discovers no Regard for the Publick Welfare; That Goodness

DEDICATION.

ness and Clemency are the firmest Support of the Throne, and that the chiefest Glory of a PRINCE is to reign in the Hearts of his Subjects.

I could willingly expatiate on so copious a Theme, because I am fully persuaded Your ROYAL HIGHNESS is best pleased with the most generous Maxims of Policy; but I am afraid lest what might be intended for a Testimony of my Duty and Veneration, should be mistaken for a vain Attempt to inform You of what is already imprinted on your Mind in indelible
Cha-

DEDICATION.

Characters, especially since my
chief Design is to shew with
how much Zeal and profound
Respect I am

Your ROYAL HIGHNESS'S

most dutiful,

most faithful, and

most humble Servant,

R. BROOKES.



T H E
P R E F A C E.

AS *CHINA* is the most remarkable of all Countries yet known, the *English* Reader must be greatly pleas'd to find the exactest Account of it that has ever yet appear'd in our Language. *P. du Halde*, from whom this Work is done, has not only taken greater Pains, but has had infinitely better Helps than any other Author who has wrote on this Subject. For, besides the printed Relations, he has had the Advantage of a prodigious number of Manuscripts, written by the most skilful of the Missionaries, and where these have seem'd not sufficiently clear, he has had the Opportunity of satisfying his Doubts from the Conversation of those who were best able to give him the truest Informations: But still fearing lest any Error might possibly have escap'd him, he had thoughts of sending the Work into *China* to be review'd by some of the Jesuits residing there; when the Arrival of *P. Contancin*, on whom he had chiefly cast his Eyes, render'd it unnecessary.

This Father had spent thirty-two Years in that distant Country, ten of which he resided in *Peking*, where he was Superior of the Jesuits House;

The P R E F A C E.

House; and as his Stay at *Paris* was a whole Year he had sufficient Leisure to alter, add or retrench whatever he thought necessary for the Perfection of the Design. After such extraordinary Precautions as these the Publick may rest satisfied that what is here advanced is strictly true, which cannot be said of any thing of this kind that has been hitherto publish'd.

In the first place you have a general View of the whole Empire prefix'd to the other Part of the Work to render it more easily intelligible; to which is added a short Account of several Nations, particularly the *Si fan*, who were heretofore a very powerful People, and were even formidable to the *Chinese* Emperors themselves; but of late they have been torn to Pieces by intestine Wars, and have been forced to submit to the *Chinese* Yoke. The Voyages of some of the Missionaries through the finest of the Provinces come next: They are full of curious Observations, and represented in so lively a manner that the Reader may almost imagine himself to be one of the Company. These were thought a proper Preparative to the Description of the Fifteen Provinces of which the Empire consists,

And here we meet with a great number of stately Cities, remarkable for their Situation, Extent, Multitude of Inhabitants, great Commerce, Beauty of the Publick Buildings, and Plenty of all things: The Land is so fertile that it commonly yields two Crops in a Year, and produces all sorts of Grain, Trees, and very singular Fruits: The Mountains abound with
Metals

The P R E F A C E.

Metals of all sorts, Minerals, and the most curious Marble. Here are Plants of a most salutary Nature, which no other Climate can boast of; as likewise a great number of Canals, Lakes and Rivers full of the most excellent Fish; these make a great number of Bridges necessary, which are generally well built, handsomely adorn'd, and of a surprising Largeness; in a word, Art and Nature seem to strive to outvie each other in supplying all the Necessities and Delights of Life.

Next to the Geography you have an Abridgement of their History, in which the Chronology, from the Emperor *Yao* to the Present Time, is by most allow'd to be certain: But the number of Years elapsed between the Time of *Fo hi*, the Founder of the Empire, and the beginning of *Yao's* Reign, is very doubtful.

After this General Description here is an exact Account of every thing relating to this Nation, as its Character, Manners, Customs, Government, Progress in the Sciences, Religion, &c. each of which are treated of in a separate Article, that every Subject might have as much room as the Nature of it required.

To these succeed a Description of *Chinese-Tartary*, *Corea* and *Tibet*, of which nothing but the Names have been hitherto known, as will readily appear only by casting your Eyes on the Maps of the best Geographers. And, what is still more extraordinary, because it does not so immediately relate to the Design, there is an Account and a Map of the new Discoveries made by Captain *Beerings* in a Voyage from
from

The P R E F A C E.

from *Tobolsk* to *Kamtschacka*, whither he was sent by the late Czar to try if there was a Passage by Land into the North Part of *America*.

There are several other things which might have been mention'd, but as they will appear in the best Light in the Body of the Work it self they are here omitted; I shall therefore do nothing more than subjoin a Catalogue of the Missionaries from whose Writings, whether Printed or in Manuscript, it has been extracted.

<i>Pere Martin Martini.</i>	<i>Pere Julian Placidus Her-</i>
<i>Pere Ferdinando Verbieft.</i>	<i>vien.</i>
<i>Pere Philip Couplet.</i>	<i>Pere Cyr Contancin.</i>
<i>Pere Gabriel Magbelaens.</i>	<i>Pere Peter de Goville.</i>
<i>Pere John de Fonteney.</i>	<i>Pere John Armand Nyel.</i>
<i>Pere Joachim Bouvet.</i>	<i>Pere Dominique Parrenin.</i>
<i>Pere John Francis Gerbil-</i>	<i>Pere Peter Fartoux.</i>
<i>lion.</i>	<i>Pere Vincent de Tartre.</i>
<i>Pere Francis Noel.</i>	<i>Pere Joseph-Anne-Mary de</i>
<i>Pere Lewis le Comte.</i>	<i>Mailla.</i>
<i>Pere Claudius Vifdelou.</i>	<i>Pere John Alexis Gollet.</i>
<i>Pere John Baptist Regis.</i>	<i>Pere Claudius Jacquemin.</i>
<i>Pere Joseph Henry de Pre-</i>	<i>Pere Lewis Porquet.</i>
<i>mare.</i>	<i>Pere Emerick de Chavagnac.</i>
<i>Pere Francis-Xavier Den-</i>	<i>Pere Antony Gaubil.</i>
<i>trecolles.</i>	<i>Pere John Baptist Jacques.</i>





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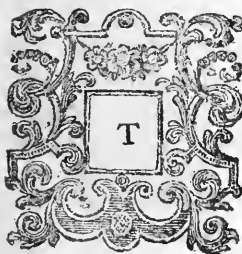


THE GENERAL
HISTORY OF CHINA:

CONTAINING

A Geographical, Historical, Chronological, Political and Physical Description of the Empire of China, and Chinese-Tartary, &c.

A General View of the Empire of CHINA.



THE Kingdom of *China* is called, China.
by the Western *Monguls*, *Catay*;
by the *Mantcheoux Tartars*, *Ni-*
can Kouron; and by the *Chinese*,
Tchong koué: So that it is very
difficult to find out the true
Ground of the Appellation given
to it by the *Europeans*; unless the
first Royal Family, who carry'd their victorious Arms
Westward, caused it to be call'd *Tsin**, or *Tai tsin*.

The Naval Force of the Emperor *Tsin chi boang*,
which, according to the *Chinese* History, sail'd as far
as *Bengal*, must needs have made the Name of *Tsin*
famous among the *Indians*, which passing from them
into *Persia* and *Egypt*, came, it is manifest, to us about
230 Years before the Birth of Christ.

* Hence it is called in *Latin* *SINA*; by the *English* and *Spaniards*.
CHINA, by the *Italians*, *CINA*; and by the *Germans*, *TSCHINA*:
In all which the Difference of Pronunciation is very small.

But however that be, it is certain that *Cbina* is the largest and most beautiful Kingdom yet known; for I won't pretend to say that there is no polite Nation to be found in the *Terra-Australis*, or some other unknown Parts of the Globe. When, upon leaving *Europe*, we land on the nearest Borders of *Africa*, doth it not seem as if we were got into another World? Even the *Indians* themselves tho' not altogether so rude, can be accounted little better than *Barbarians*, when compared with our own civiliz'd Nations. Who then would imagine that still farther towards the East, there should be found a People, who are powerful, politick, well vers'd in Arts and skilful in the Sciences?

When *Mark Paul*, the *Venetian* publish'd his first Relation in the Thirteenth Century, it was look'd upon by most People as a Web of Fables. However it is certain that this Writer, who accompany'd the Western *Tartars* in their Conquest of *Cbina*, has advanced nothing but what is strictly true: This is easily prov'd from the Account he gives of Certain Cities, which continue still the same as he describ'd them, and preserve the same Names by which he distinguish'd them.

Extent of
China.

CHINA, from North to South, is of greater Length than *Tartary*; but not equal in Breadth, if measur'd from East to West; yet the narrowest Part of all is 360 Leagues of 20 to a Degree. It is divided into 15 Provinces. Those of *Cbenssi*, *Cbanssi*, and *Petcheli*, lie by the side of the famous Wall that separates it from *Tartary* on the North. Those of *Chang tong*, *Kiang nan*, of *Tche kiang*, and of *Fo kien*, are situated on the Coast of the Eastern Sea. Those of *Quang tong*, of *Quang si*, of *Yun nan*, and of *Se tchuen*, are the Bounds of the South and West; and the Middle is occupied by those of *Ho nan*, *Hou quang*, *Koei tchou*, and *Kiang si*.

Govern-
ment.

EVERY Province is subdivided into a certain Number of Jurisdictions, called by the *Cbinese*, *Fou*, on which depend others of much less Extent, termed *Tcheou* and *Hien*. The Presidents of the former have the Appellation of *Tchi fou*, and of the latter *Tchi tcheou*,

scheou, and *Tchi bien*. In the larger Cities there is always one *Tchi fou*, and generally two *Tchi bien*, who have each a distinct Jurisdiction over their proper Districts. In *Peking* there are six principal Courts of Judicature, besides one proper to that City, which is the Capital of the Empire; this has the Name of *Chun tien*. Under this there are two other Tribunals of the two *Hien*, or Cities of the third Rank, one of which is call'd *Tai hing*, and the other *Hen ping*.

In the Provinces there are other Cities, whose Tribunals are named *Ouei*, and their Mandarins have the Title of *Ouei cheou pei*; and these are Officers of War, who have commonly no Jurisdiction out of the City. There are another Kind in the Villages; and these generally take Cognisance of nothing, but what relates to certain Persons who are destin'd by their Rank and Birth to Offices of State.

All these Tribunals depend upon a Viceroy, and four other General Officers, who are his Assistants when Occasion requires; as for Instance, in Causes relating to the Revenue and Civil Matters, the Treasurer-General, or *Pou tching se* is concern'd; if it be a criminal Affair it is refer'd to the Lieutenant-Criminal, *Ngan tcha se*; if it regards Offices, Salt, &c. they have recourse to the *Yen tao*; in short, if it relates to Provisions which are gather'd by way of Tribute, they apply to the *Leang to*. But besides these Affairs, which are essential to their Tribunal, the People may have recourse to them in Causes of all Kinds, because the inferior Courts depend upon them, and they are by their Office hereditary Counsellors of the Viceroy. It is in this Quality that they are oblig'd, several times in a Month, to be present at the Tribunal of this chief Mandarin, where they are to declare their Sentiments concerning the principal Transactions of the Province.

As the Officers in the Army depend in some sort on the Viceroy, they are oblig'd, under great Penalties,

ties, to give notice of the least Commotions among the People, which happen within the Bounds of their District; by which means it comes to pass, that almost all the Affairs of the Government, whether Civil, Criminal, or Military, are brought before his Tribunal; and what renders him still more considerable, is, that the supreme Courts at *Peking* do not commonly make their Decisions, but according to the Informations given by him; and they almost always ratify the Sentence which he has pronounced against the Mandarins, which he in a manner displaces beforehand by taking away their Seal.

It is true, that the Treasurer-General, and the Lieutenant-Criminal, may accuse the Governor of a Province, but they seldom put it in Practice, because it would prove their own Destruction in the end. And, indeed, they generally agree but too well, in winking at each other's bad Conduct; if ever it happens otherwise, the Fault must be extremely exorbitant, or it must nearly concern their own private Honour and Repose.

The publick Censors of the Empire are call'd *Co-tao yu se*, and reside at *Peking*. They are the most dreaded of all the great Mandarins, because they have the Inspection of the whole Empire, every one having his particular Province assign'd him. These Censors are very vigilant, and are inform'd by their Spies of every thing that passes; and it is by their Influence that good Order is preserv'd. If any Mandarin fails of his Duty in an important Affair, wherein the Welfare of the People is concern'd, and the Viceroy neglects to proceed against them immediately, they are oblig'd to give Information to the Supreme Courts, and to the Emperor, by a publick Accusation, even when there is not absolute Proof of what they advance; and if they are the first from whom the Emperor learns the Disorder, it redounds greatly to their Honour; but if they are guilty of any Failure, they are liable to
be

be reprimanded by the Emperor, and even to be remov'd from their Office.

The Dread of these publick Censors, chiefly contributes to the Preservation of Order, and the ancient Customs ; and prevents the Troubles and Commotions commonly caused by the Love of Novelty, to which the Vulgar are but too much inclin'd. That which adds to their Authority, is, that if they are ill-used, either by the Intrigues of the Grandees, or by the Emperor, who sometimes does not relish the Advice which their Office obliges them to give him, the whole People regard them as the Fathers of their Country, and Martyrs for the Publick Welfare.

Causes are generally decided, and Sentence given, by a single Mandarin, who, after a short Process, and Examination of both Parties, orders the Loser to be bastinado'd, either for carrying on an unjust Prosecution, or maintaining a Cause contrary to Equity. The *Bastinado* is a COMMON PUNISHMENT for the meaner People, but cannot be inflicted upon a Mandarin, though never so inconsiderable, till he is depriv'd of his Office. *Common Punishment.*

The next Punishment to this is a Collar made of two Pieces of Wood, hollow'd in the middle, and smaller or greater, according to the Nature of the Crime ; this is put on the Delinquent's Neck, and seal'd with the Seal of the Tribunal, with a Piece of Paper denoting the Duration of the Punishment, and the Quality of the Crime.

These two are all the Punishments, except the Prison, that the *Chinese* Laws permit the Mandarins to inflict on Criminals : They may, indeed, condemn to Exile, but their Sentence must be examin'd by the Supreme Courts : They cannot legally put any to Death ; but in Cases of Sedition and Revolt, the Emperor gives Authority to the *Tsong tou*, and sometimes to the Viceroy, to punish with immediate Death.

The three Capital Punishments are, Strangling, Beheading, and cutting in Pieces; this last is only inflicted on those who murder their Masters, Rebels, Traytors, and merciless Robbers. The Punishment for ordinary Crimes which deserve Death, is Strangling. Beheading is the second Degree, at which the Executioner is very dexterous; not a Drop of Blood falls on the Criminal's Habit, who on the Day of Execution is sure to be well dress'd, it being customary for his Friends and Relations to assist him with all Necessaries at this calamitous Time. Execution is not done on a Scaffold, but on the Ground. The Soldiers are commonly made use of for this purpose; the Employment is not accounted scandalous, but the contrary, if they act their Part well. At *Peking* the Executioner accompanies the Criminal to the Place appointed, and is distinguish'd by an Apron of yellow Silk, which is the Imperial Colour; and his Cutlafs is wrap'd in Silk of the same kind, to shew that he acts by the Authority of the Emperor, that the People may pay him the greater Respect.

It must be acknowledg'd, that in the *Chinese* Books mention is made of Punishments of other kinds, and much more cruel; but it must be observ'd at the same time, that they have never been made use of, but by barbarous Princes, such as have been look'd upon as Tyrants by the whole Nation. Justice, say they, is necessary, but not Cruelty.

Though the Power of the Magistrate in criminal Matters is thus restrain'd by the Laws; yet, in civil Causes, it may in a manner be said to be absolute, because all Affairs which relate to private Persons only, are judged by the great provincial Officers, without any Appeal to the supreme Courts of *Peking*.

That which chiefly employs the inferior Mandarins, whether *Tchi tcheou*, *Tchi kien*, or *Ouei cheou pei*, is the gathering of Taxes, for to them this Office personally belongs. Though the Lands in every Province

vince are measured, and the proportionable Payment adjusted, according to the Richness of the Soil; yet, either through Poverty, or Avarice, they are unwilling to part with it, till they are sufficiently harass'd by the inferior Officers. If these Excisemen are reproach'd for their Cruelty, they will alledge in their own Justification, that if they do not carry Matters to the utmost Extremity, they must receive the Bastinado for Neglect of Duty; and the Mandarins justify themselves, from the indispensable Necessity they are under to act in this manner; for if they should fail of making the Returns at the appointed Time, they must make good the Deficiencies out of their own proper Substance, for fear of being turn'd out of their Places. However, this has not hinder'd several Provinces from running greatly in Debt to the Royal Treasury, which probably they will never be able to pay. But to remedy this Inconvenience for the future, the present Emperor has order'd, that henceforward the Proprietors of the Land, and not the Occupiers, shall pay the Taxes.

Besides the great Mandarins of every Province already mention'd, there is one still more considerable, called *Tsong tou*. His Jurisdiction extends over two Provinces, unless they are exceeding large, as *Hou quang*, *Chen si*, &c. But then these large Provinces are divided into two Governments, and each Government has its proper Viceroy. How far his Power extends over the Viceroy's, is determin'd either by Law or Custom, for his Superiority is very much limited; but the Decision of Causes always belongs to him, if there is an Appeal to him from either of the Provincial Governors.

In *China* there are reckon'd 173 Tribunals or Jurisdictions, immediately subject to the General-Officers and Governors of every Province, called *Fou* by the *Chinese*. There are 1408 inferior Tribunals, or subaltern Jurisdictions, which depend immediately on the

the *Tchi Fou*, whereof 1173 have the Title of *Hien*, and 335 have that of *Tcheou*. These latter differ a little from each other; the greatest Part have no Jurisdiction over the *Hien*; and others have a Jurisdiction over one, two, and sometimes four *Hien*, almost equal to that of the *Tchi fou*; and there are several of them which have no Dependance on the *Tchi fou*, but owe their Authority immediately to the Viceroy.

Nature of
the Soil.

THERE is no Part of *China* that can properly be said to be barren; and some Parts are naturally so fruitful, that they yield a Crop twice in a Year; and others again owe their Fruitfulness to the indefatigable Toil of the Husbandmen.

But as the Quantity of Land proper to be cultivated, is not very great in several mountainous Provinces, it is no wonder that those which are more fruitful, should scarcely be sufficient for the Maintenance of such a Multitude of Inhabitants. The mountainous Provinces are *Yun nan*, *Koei tcheou*, *Se tcbuen* and *Fo kien*; as also the West of *Tche Kiang*, and the inland Parts of *Quang tong* and *Quang si*. The Province of *Kiang nan* has all the great District of *Hoei tcheou*, full of exceeding high Mountains, and almost uninhabitable. It is also the same with respect to three Parts in four of the Provinces of *Chen si* and *Chan si*.

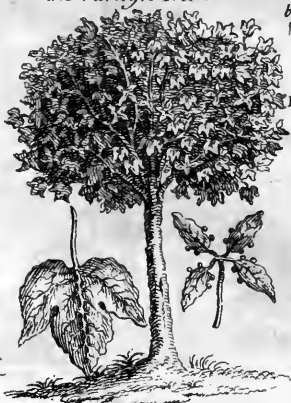
Near the great River of *Kiang si* is situate the most beautiful Part of the whole Empire; nothing can be more delightful than those spacious Plains, which are so smooth and level, that they seem to be the Effect of Art rather than Nature. They abound with Cities and large Villages, which have the Advantage of an infinite Number of Canals, whose Water is clear and excellent, and the Navigation on them safe and pleasant. Nor is it a small Addition to the Pleasure, to behold the vast Variety of stately Barks, which are continually passing backward and forward. The Fields are cultivated with a Care and Labour, of
which



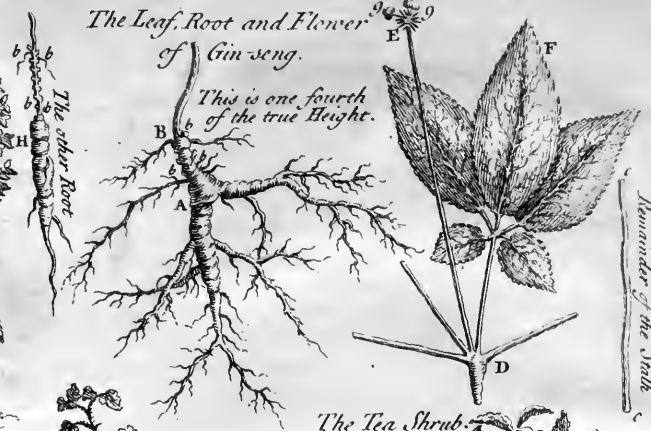
Fou lin.



Ou tong chu, or the Varnish Tree.

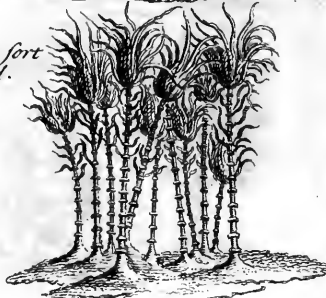


The Leaf, Root and Flower of Gin-seng.



This is one fourth of the true Height.

Bamboo, a sort of Reed.



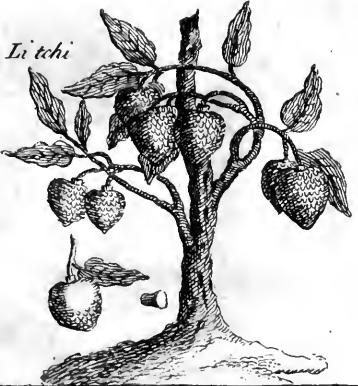
Two sorts of Cotton Trees.



The Tea Shrub.



Li tchi



Betel



Jaca



Bamboo, a sort of Reed.

which none but the *Chinese* are capable; and they are so fruitful withal, that in several Places they yield Rice twice a Year, and frequently Wheat and other Grain between the two Crops.

IF the *Chinese* were as careful in cultivating their Fruit-Trees, as we generally are in *Europe*, they would have Plenty of almost all Kinds, the only difference would be the want of Variety of each distinct Sort; as for Instance, they have but three or four kinds of Apples, seven or eight of Pears, as many of Peaches, and none of Cherries but what are very indifferent.

But what makes amends for this Defect is, that they have several excellent Fruits to which we are Strangers; particularly one which they call *Tse tse*, and the *Portuguese*, Figs, because when it is dried it becomes mealy and sweet like a Fig. The Trees on which they grow, when grafted become very charming to the Eye; they are as tall, and spread about as much as a middle-siz'd Walnut-Tree: The Leaves are large, and of a lively Green, which change in the Autumn to an agreeable Red. The Fruit is about the bigness of a handsome Apple, and their Colour, when ripe, is a bright Yellow.

In the Southern Provinces there grow other Fruits, which are still in greater esteem among the Natives; for, besides Oranges of several Sorts, Lemons, Citrons, which were many Years ago brought into *Europe*, we meet with two several Kinds which are unknown among us. That which they call *Li tchi* is about the Size of a Date. The Stone is equally long and hard, it is cover'd with a soft Pulp, full of Moisture, and of an excellent Taste; when dry'd, it loses a great Part of its fine Flavour, and becomes black and wrinkled like our ordinary Prunes. The Rind outwardly resembles Shagreen, but is smooth within; the Figure is nearly oval:

The other Kind has the Name of *Long-yen*, that is to say, the Dragon's Eye; the Shape is round, the Rind

Rind yellowish, the Pulp white, moist, and inclinable to the Acid. It is pretended that this is not so agreeable as the former, but it is more wholesome, for it never occasions any Disorder.

The *Yeou* and *Quang-lau* are ordinary Fruits, and not worth insisting on in particular. However, the way of gathering the latter, which are a Kind of Olive, is worthy Observation. Before they are quite ripe, and yet are in a Condition proper for Eating, instead of beating them down with long Poles, which is the Custom in other Places, they make a Hole in the Body of the Tree, in which they put Salt, and then stop it up; by this means, in a few Days time, the Olives fall from the Tree of themselves.

Among other Trees, there are two which ought not to be omitted, for besides their Singularity, they are useful at Meals. The one produces a kind of Pepper, called *Hoa tsiao*; it is the Rind of a Berry as big as a Pea; the Kernel is too hot and biting to be made use of; the Colour of it is Gray mingled with Streaks of Red. It is not so pungent nor agreeable to the Taste as Pepper, and consequently is only used by the meaner People. The Plant that produces it in some Places is a thick Bush; in others a Tree of moderate Height.

The other Tree produces Peas. The Shape, Colour, Shell and Taste are extremely like our ordinary Peas. This Tree is common enough in several Provinces, and for Tallness, spreading Branches and Thickness, gives place to very few.

But among Trees which claim the Attention of the Publick, and which are most likely to raise the Envy of the *Europeans*, are the Four that follow.

The First is the Varnish-Tree [*Tsi-cbu*]. Its Size is very mean, its Bark whitish, its Leaf resembles that of the wild Cherry-Tree. The Gum, which distils Drop by Drop, is like the Tears of the Turpentine-Tree. It yields a greater Quantity of Liquor if an
Incision

Incision be made in it; but then it soon destroys the Tree.

This Varnish is constantly used, and greatly esteem'd by the Artificers; it takes all Colours alike, and if it be well managed, neither loses its Lustre by the Changes of the Air, nor the Age of the Wood to which it is apply'd.

The Second Tree is *Tong-chu*, from which a Liquor is gain'd not much differing from Varnish. It resembles a Walnut-Tree so nearly, that many have been deceiv'd by it. The Nut is full of a thickish Oil mix'd with an oily Pulp, which they take Care to squeeze, otherwise they would lose a great Part of the Liquor. This, as well as the Varnish, is suppos'd to have a Poisonous Quality. To make it fit for Use, they boil it with Litharge, and may mix it with any Colour at Pleasure. It is often used of it self to varnish Wood, which preserves it from the bad Effects of Rain; as also to give a Lustre to the Floors of the Emperor's Apartments, and those of the Grandees.

The Third remarkable Tree is the *Tallow-Tree*. It is as high as a large Cherry-Tree; the Fruit is contain'd in a Rind, which, when ripe, opens in the Middle like a Chesnut: It consists of white Kernels of the Size of a hazel Nut, whose Pulp has the Properties of Tallow, and of which Candles are accordingly made.

The Fourth is the most uncommon of all; it is call'd *Pe-la-chu*, that is, the White-Wax-Tree. It is not so tall as the Tallow-Tree, from which it also differs in the Colour of the Bark, which is whitish, and in the Shape of the Leaves, which are longer than they are broad. A little kind of Worm fixes it self to the Leaves, and forms a sort of *Comb* much smaller than a Honey-comb. The Wax of this is very hard and shining, and of far greater Value than their common Bees-Wax.

To

To the Number of useful Trees may be added the Reed, or hollow Cane, commonly called a *Bamboo*. It generally grows to the Height of an ordinary Tree, and though it is knotty and hollow, it is exceeding hard, and will sustain a great Weight, and is therefore in some Places used in Building. It will admit of being divided into very small Splinters or Strings, of which they make Boxes, Baskets, and other curious Works.

When it is broken in Pieces, grown rotten, and boiled in Water till it is reduced into a kind of PASTE, it serves to make Paper of different Kinds. It is also made use of for Pipes to convey Water, and indeed for so many other Purposes, that it would be tedious to mention them.

They have most Kinds of Wood that are to be found in *Europe*; but that of greatest Esteem among them is called *Nan mon*. The ancient Palaces of the Emperors have the Windows, Gates, Beams, and Pillars of this Wood. The Natives imagine it will never decay, and consequently that whatever is formed with it will last for ever. Some have supposed it to be a kind of Cedar, but the Leaves are not at all like it. It is a very tall Tree, and the Body of it is very strait.

But no Kind of Wood, for Beauty, can equal the *Tse-tam*: It is of a Reddish Black, and full of fine Veins, which seem painted. It is very proper for Cabinets, and the very finest Sort of Joiners Work; and whatever is made of it is in great Esteem.

With respect to Strength and Firmness, the *Iron-wood* gives Place to none. The Tree is as tall as our large Oaks, but differs from it in the Thickness of the Trunk, the Shape of the Leaf, the Colour of the Wood, which is darker, and more especially in the Weight. The Anchors of their Ships of War are made of this Wood, and the Emperor's Officers pretend that they are preferable to those made of

Iron;

of Iron; but in this they must needs be mistaken.

AMONG Shrubs, that of TEA ought to be placed in the first Rank. The Name of Tea is derived to us from the corrupt Pronunciation of two Cities in the Province of *Fo kien*; in the rest of the Empire it is called *Tcha*. Different
Kinds of
Tea.

They distinguish it into Four different Sorts. The First has the Name of *Song lo tcha*; it grows upon a Mountain of *Kiang nan*, in the Lat. of 29 Deg. 58 Min. 30. Sec. which is covered over with these Shrubs. This is the same as is called Green Tea among us. It is planted much in the same Manner as Vines, whose Growth is prevented, otherwise it would run up to seven or eight Foot in Height. In the Space of four or five Years it must be planted a-new, or else the Leaf will become thick, hard and rough. The Flower is white, and in the Shape of a Rose, composed of five Leaves. In the Autumn when the Flower is gone, there appears a Berry in the Shape of a Nut, a little moist, and of no bad Taste.

What I have said of the Height of these Shrubs, must be understood of those which grow in the afore-said Province, for in other Places they suffer them to grow to their natural Height, which often reaches to ten or twelve Foot: For this Reason, while the Branches are young and tender, they cause them to bend downward, that they may gather the Leaves with greater Ease. The *Song lo tcha*, or Green Tea abovemention'd, preserv'd several Years is an excellent Remedy against many Distempers.

Another kind of Tea, [*Vou y tcha*,] grows in the Province of *Fo kien*, and takes its Name from a famous Mountain therein. This Mountain, according to an Observation made upon the Spot, lies in 27^o 47'. 38". of North Latitude. It is the most famous in all the Province; there are in it a great Number

ber of Temples, Houses, and Hermitages of the *Bonzes*, which attract a great Concourse of People.

With a Design to make this Mountain pass for the Abode of superiour Beings, they have convey'd Barks, Chariots, and other Things of the same kind, into the Clefts of the steepest Rocks; all along the Side of a Rivulet that divides it in two: Infomuch that these fantastical Ornaments are look'd upon by the Vulgar as a real Prodigy, for they suppose that it must be a Power more than Human, that has fix'd them in these inaccessible Places.

The Soil of this Mountain that produces this Plant is light, whitish and sandy. The only difference between this Tea and the former, is, that the Leaves of the former are more long and sharp pointed, the Decoction of it is Green, and Experience discovers it to be much more raking. On the contrary, the Leaves of the Latter are short, and more round, of a Colour a little Blackish, and yield a Yellow Tincture; the Taste is very smooth, and the Decoction inoffensive to the weakest Stomach. For this Reason this Tea is the most sought after, and used by the whole Empire. However it must be observed that of this Kind there are three Sorts.

The First is the tender Leaf of the Shrub when newly Planted; this is seldom expos'd to Sale, but serves to make Presents of, and to send to the Emperor. It is a kind of Imperial Tea, and is valued at about two Shillings a Pound of our Money. The Second consists of Leaves of a sensible Growth, and this is counted a very good Sort. The remaining Leaves are suffered to come to their full Bigness, which makes the Third Kind, and is exceeding Cheap. They make still another Sort of the Flower itself, but those who would have it, must bespeak it beforehand, and purchase it at an excessive Price. Notwithstanding which it makes a very insipid Tea, and is never used at the Emperor's Court.

There

There are several other Teas, which are very little different from the two Principal Kinds, but what is owing to the Nature of the Soil in which they are planted. And there are several Plants to which they give the Name of Tea, which are nothing like it. However there is a *Third principal Sort*, of which we can give but an imperfect Account, because Strangers are not permitted to enter the Place where it grows. It is called *Pou eul tcha*, from the Village *Pou eul* in the Province of *Yun nan*. Those who have been at the Foot of the Mountain, inform us that this Shrub is tall and bushy, planted without Regularity, and grows without Cultivation. The Leaves are more long and thick than those of the two former Kinds; they roll them up into a kind of Balls, and sell them at a good Price. The Taste is smooth, but not very agreeable; when it is made Use of in the ordinary manner, it yields a reddish Tincture. The *Chinese* Physicians account it very Salutary, and a certain Remedy for the Colick and Fluxes, and also very good to procure an Appetite.

There is another Tree which bears a Fruit, from whence is drawn an Excellent Oil, perhaps while fresh, the best in all the Empire. This Tree has some distant Resemblance to the *Vouy tcha*, with Respect to the Shape of the Leaf and the Colour of the Wood, but exceeds it very much in Height and in Thickness. They grow naturally on the Sides of Hills and in Stony Valleys. The Berries are Green, and of an irregular Figure, they contain several Kernels or Stones of no very hard Consistence.

The flowering Trees and Shrubs are very numerous in every Province. Some of the Flowers resemble Tulips, others are like Roses, which, intermix'd with the Green Leaves, make a beautiful Appearance.

Among the Shrubs there are but three or four Kinds that bear odoriferous Flowers; of these the double Jessamine-Tree [*Mo li boa*], is the most agreeable.

able. In the South it attains a moderate Height, but in the North it is no more than six Foot high, tho' it be kept in the Green-House all the Winter. The Flower in all things resembles a double Jessamine, but the Leaf is entirely different, and comes pretty near that of a young Citron-Tree.

The Tree which produces the Flowers call'd *Kuey boa*, is very common in the Southern Provinces, but is rarely found in the Northern. The Flowers are small, of various Colours, and have a charming Scent. The Leaves are not unlike those of a Bay-Tree.

There is yet another Species of these Plants, proper to the maritime Provinces; it bears the Flower called *Lun boa*. It is not so agreeable to the Sight, being of a dusky Yellow as the former, but the Scent of it is the most delicious of all.

There is a Shrub, not odoriferous, which bears a white Flower as large as a double or triple Rose. The Calix, or Cup, becomes afterwards a Fruit of the Shape of a Peach, but the Taste is altogether insipid. In its Cells it has several Pippins, or Seeds, cover'd with a blackish Skin, of a pretty firm Consistence.

The *Pionys* of *China* are more beautiful, and have an agreeable Smell, but the rest of their Garden-Flowers are no way comparable to ours.

The meaner Sort, who live upon little else besides Vegetables, are very careful in the cultivation of their Kitchen-Gardens; as soon as one thing is off the Ground, another is immediately sown or planted, in-somuch that the Earth is never suffer'd to lie still.

Among the Pot-Herbs which we have not, there is none that deserves any Notice but the *Petfai*, and this indeed is both useful and excellent. It has been taken for a kind of *Roman* Lettice, but is like it in nothing but the first Leaves; the Seed, Flower, Taste, and Height being intirely different. The Quantities that are sown of it are almost incredible. In the Months of *October* and *November* the nine Gates of *Peking*



Rhubarb.



Parquet Sculpt

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Peking are embarrassed with the Waggon's that are loaded with it. They preserve it with Salt, or pickle it, and so mix it with their Rice, to which it gives a Relish.

The Medicinal Herbs, in so large an Empire, are doubtless very numerous, but I shall only take notice of the most Remarkable and the most Valuable.

Rhubarb grows in great abundance, not only in the Province of *Se tcbuen*, but also in the Mountains of *Chenfi*. The Flowers resemble Tufts in the shape of a Bell, jagged at the Ends; the Leaves are long, and rough to the Touch. The Root is whitish within, while fresh, but when dryed it assumes the Colour it has when it comes to us.

The Plant that some Authors call *Radix xina*, and the Natives *Fou ling*, is of all the most made use of by the Chinese Physicians. It is found in greatest Plenty in *Se tcbuen*; its Leaves, which are long and narrow, creep upon the Ground. The Root when full grown is very thick, and, if the Natives are to be believed, has sometimes the Circumference of an Infant's Head.

But whether it be great or small, this is certain that it contains in a kind of Pod a white Pulp, a little clammy or viscous. There is a wild Sort of this Plant in several Parts of the Country, which also is much used, and is sold at a much lower Rate. Some of the Missionaries, who are Natives of that Part of *France* where Truffles are plenty, affirm that the *Fou ling* is a kind of Truffle. The good Effects of this Plant are not to be doubted of, after the Experience of so great a Nation; yet it is hard to say for what Distemper it is most proper, because, like a *Panacea*, it is prescribed in almost all.

The Root of the Plant which is called *Fen se*, is not so commonly used, but is much dearer; it is even scarce in the Province of *Se tcbuen* where it grows, between 29 and 30 Degrees of Latitude; it is of a warm Nature, and is look'd upon as

an excellent Remedy for all Diseases arising from cold Humours, as also for all kinds of Obstructions. Its Shape is singular, it is semicircular on one Side, and almost flat on the other. The flat Side is fix'd to the Earth by several Filaments, and from the half Round arise several different Stems, each of which grows up in the Form of a Nosegay. Nothing but the Root is of any Value.

Ti boang is another Root of a very beautiful Plant, which grows in greatest Plenty in the North of the Province of *Ho nan*, in 35° . $6'$. of Lat. At first Sight one would take it for a sort of Liquorish, with a leguminous Flower, and a crooked Pod; but when one examines the Leaves, the Seeds and the Taste, it is a hard matter to decide among what Species it ought to be placed. It is very much used to fortify and to restore by little and little the Decays of Strength.

But of all the Plants of which we have spoken, next to the *Gin seng*, none is so precious as the *San tsi*; they attribute almost the same Virtues to the one as to the other, only the latter is accounted the more efficacious in Womens Disorders, and Hemorrhagies of all Sorts. It is not at all like the *Gin-seng* in Shape. This grows in the Province of *Quang si*, and is to be found only on the Tops of high steep Mountains.

A kind of Goat of a greyish Colour is very fond of feeding upon this Plant, inasmuch that they imagine the Blood of this Animal is endowed with the same medicinal Properties. It is certain that the Blood of these Goats has surprizing Success against the Injuries receiv'd by Falls from Horses, and other Accidents of the same kind. This the Missionaries have had Experience of several times. One of their Servants that was thrown by a vicious Horse, and who lay some Time without Speech or Motion, was so soon recovered by this Remedy, that the next Day he was able to pursue his Journey.

It must not be forgotten that this Potion is reckon'd a Specifick against the Small Pox. Instances of its Success are frequent. The black and tainted Pustules become of a fine Red, as soon as the Patient has taken the Remedy. For this Reason it is prescribed in several Disorders, which are supposed to arise from bad Qualities in the Blood. The worst Circumstance is, that it is dear and not easy to be had, and seldom free from Adulteration. In the Experiments above-mentioned, the Blood of a Goat was made use of that had been taken by the Hunters.

In the Province of *Yun nan* are found the Trees which bear the *Cassia fistula*; they are pretty tall, and the Pods are longer than those which we see in *Europe*; they are not composed of two convex Shells like those Plants of the Leguminous kind, but are a sort of hollow Pipes, divided by Partitions into Cells, which contain a soft Substance no way differing from the *Cassia* made use of by us.

I shall forbear to speak of the *Betel-Tree*, though Useful against many Disorders, and several other Trees which grow in most Parts of the *Indies*, such as the *Banana-Tree*, the *Coton-Tree*, and the *Mango-Tree*. As also of the *Ananaes*, and several other Plants, because they are commonly found in the Description of those Countries.

We shall only observe that the *Chinese* Cinnamon grows in the District of *Tsin tcheou fou*, of the Province of *Quang si*. It is even in *China* in less Esteem than that which is imported. Its Colour is more inclin'd to the Grey than Red, which is the Colour of the good Cinnamon of *Ceylon*; it is also thicker, more rough, and not so well scented. However it has certainly the Qualities of Cinnamon, tho' in a less Degree; which is sufficiently confirm'd by Experience.

It is not yet time to speak of the Simples and Drugs made use of by the Artificers of *China*, this will be more proper in the Natural History. How-

ever I shall just mention the Plant called *Tien* or *Tien-hoa*. It is very common, and greatly used. When it is macerated in Water, and prepared in large Tubs, it yields a Blue Colour serviceable to the Dyers. That of *Fo kien* gives a finer Tincture, and is in greater Esteem for a sort of Painting which they name *Tan-mei*.

They employ little else but the Juices of Flowers and Herbs, to Paint all kinds of Flowers and Figures upon Sattin and Sattin-Taffetaes, of which they make their Garments and various Sorts of Furniture. These Colours, which penetrate the Substance, never fade. They seem to be artfully Woven in, though they are only Painted in a slight Manner.

Animals. WE have not been able to gain an exact Knowledge of some extraordinary Animals, which are said to be found in the Mountains ; and what they relate of some in particular is so extravagant, that it is unworthy of the Attention of the Publick. That which they constantly affirm of the Animal *Sin sin*, makes one think it is a kind of an Ape. They say that it is the Size of a Man, and resembles Mankind in almost all its Actions.

There is another which they call *Gin-biung*, that is, a *Man-Bear*, which must be only understood of the extraordinary Bigness of that kind of Bears compared with Man. In like manner *Ma-lou*, a *Stag-Horse*, is only a kind of Stag as high as the little Horses of *Se tcbuen* and *Yun nan*.

But that which is related in their Books of the *Horse-Tiger*, ought to be look'd upon as all fabulous. He does not differ, say they, in any thing from a Horse, but in his Scales wherewith he is covered, and by his Claws, which resemble a Tiger's ; but more especially by his sanguinary Disposition, which makes him leave the Water in the Spring-Season, to devour both Man and Beast.

That

That which is related of the *Musk-Deer*, [*Hiang tchang se*] is agreeable to Truth; for this Animal is not very uncommon. It is a kind of a Deer without Horns, with Hair of a blackish Colour. The Musk-bag is composed of a very thin Skin, cover'd with Hair extremely fine. The Flesh is good to eat, and is even served up at the best Tables. There will be occasion to speak of it hereafter.

In the Southern Provinces there are *Parrots* of all Sorts, exactly resembling those brought from *America*. They have the same Plumage, and the same Aptness for Talking; but they are not comparable to the Bird call'd [*Kni ki*] *the Golden Hen*. There is no Species in *Europe* any thing like it. The Liveliness of the Red and Yellow, the Plume on the Head, the delicate Shadowing of the Tail, the Variety of Colours of the Wings, together with a well-shaped Body, have doubtless given occasion for the Epithet of *Golden* conferred on this *Fowl*, to shew its Preference over the most valuable of the Feather'd Kind. Besides, the Flesh is more delicate than that of a Pheasant, so that, on all Accounts, not one of the Eastern Birds can be more desirable than this in our *European* Countries.

Among the beautiful Birds the *Hai tsing* may justly be counted one. It is very uncommon, and is found only in the District of *Han tcbong fou* in the Province of *Chehsi*, and in some Parts of *Tartary*. It is not inferior in Beauty to our finest *Falcons*, and in Strength and Bigness is much superior; so that it may be called the King of the Birds of Prey in *Tartary* and *China*.

The *Butterflies* of the Mountain *Lo-feou-chan*, are likewise greatly esteem'd. It is situated in the District of *Hoei tcheou fou*, of the Province of *Quantong*. The largest and most uncommon among them are sent to Court, where they are made use of for a particular kind of Ornament. Their Colours are wonderfully

diversify'd, and lively to a surprizing Degree. These Butterflies are much larger than those in *Europe*. In the Day-time they are without Motion on the Trees, and consequently are easily taken; but in the Night they flutter about much in the same manner as our Bats, and many of them seem to be almost as large. There are others of a less Kind, much sought after, but no way comparable to these.

Metals.

BUT the Mountains of *China* are still more valuable, for the Mines of different Metals which they contain. They are full, as the Natives affirm, of Silver and Gold. Yet they have been hitherto neglected out of Policy, because the Repose of the Publick would be disturb'd by too much Riches, which would make the People proud, and negligent of Agriculture.

Notwithstanding this Maxim, there have been Silver Mines always kept open in the Province of *Yun nan*; and as for their Gold, they find it in the Sands of the Brooks and Rivers that descend from the Mountains in the western Parts of the Provinces of *Setchuen* and *Yun nan*. This latter Province is the more rich of the two. The People called *Lolo*, of whom we shall speak hereafter, must needs have a great Quantity of Gold in their Mountains; this appears from their Custom of putting a great Number of Gold Leaves into the Coffins of Persons of Merit and Distinction.

As their Gold is not coin'd, it is sold as a Merchandise; but the Demand for it is not considerable, because it is used by none but the Gilders, except for some small Toys. No Person but the Emperor has any Quantity of Utensils made of this Metal.

The Mines of Coal are very numerous, perhaps no Kingdom of the World contains more. They make use of this Fuel on all Occasions, which is of infinite Advantage in so cold a Country, and where Wood for Firing is very scarce.

It is also probable that there is great Plenty of Tin and Iron Mines, and such like Metals, because the Price of them is so low. One Mine in particular was observ'd by the Missionaries to yield hundreds of Quintals in a few Days. The Copper Mines which are in the Provinces of *Yun nan* and *Koei tcheou*, have for many Years furnish'd a sufficient Quantity of Copper for the small Coin of the whole Empire. But the most singular, is the [*Pe Tong*] White Copper; it is naturally of a white Colour, and still more so inwardly than outwardly. Several Experiments have been made at *Peking*, to try if it owes its Whiteness to any Mixture, by which it was found that it did not; on the contrary, all Mixtures, except Silver, diminish its Beauty. When polish'd, it is exactly like Silver; but what detracts from its Value, is, its being more brittle than other Copper.

THERE is a Stone called *Hiung boang*, which is said to be an Antidote against all sorts of Poison: But this may be justly suspected; because in some Places there are large Quarries of it. It is a soft Stone, of which Cups, and such like Things are easily made. It is naturally of a yellowish Colour, and sometimes spotted with Black.

*Precious
Stones.*

Lapis Lazuli is not very dear in *Yun nan*, where it is found in several Places, differing in nothing from that which is imported into *Europe*. *Yu-che*, of the finest Sort, is generated in the District of *Tai tong fou*, of the Province of *Chan si*: It is a kind of Jasper, of the Colour of the white Part of *Agate*. It appears transparent, and sometimes spotted when it is polish'd.

The *Rubies* which are sold at *Yun nan fou*, are of the right Sort, but very little. There are also other Precious Stones to be had there; but they are to be Imported from other Countries, and especially from the Kingdom of *Aca*.

The finest *Rock Crystal* is found in the Province of *Fo kien* in the Latitude of $24^{\circ} 10'$. The Artificers who live near the Mountains where it is got, are very skilful in working it; and they make of it, Seals, Buttons, Figures of Animals, &c.

There are also, in this Province, Quarries of fine *Marble*, which would equal the best in *Europe*, if it were well polish'd; but they make but little Use of it in their publick Buildings. There is neither Palace, nor Temple, nor any other Edifice, at *Peking* or elsewhere, intirely of Marble. Tho' Pillars are frequently used in their Building, they have hitherto employ'd nothing but Wood for that Purpose. It is uncommon to see any thing built even of Stone, beside Bridges and Triumphal Arches, which adorn the Streets of the principal Cities in each Province.

The *Triumphal Arches* are mostly adorn'd with the Figures of Men, Birds, and Flowers, very artificially done, which seem to be held together with Cords, which are engag'd one in another without Confusion. Those which have been done lately, fall infinitely short of the old ones; which demonstrates the superior Skill of their ancient Architects. However, the Order of the modern is the same of the other; but this Order has little in it that resembles ours. They have neither Chapiters nor Cornices; and that which has some Likeness to our Friezes, is of a Height which is shocking to an Eye accusom'd to the *European Architecture*.

Bridges.

THE *Stone-Bridges* are commonly built like ours, on large Piers of Stone, capable of resisting the Rapidity of the Stream, and sustaining the Weight of Arches wide enough for the Passage of large Vessels. They are exceeding numerous, and the Emperor spares no Expence when the publick Good requires them to be built.

Of these, there is one very remarkable at *Fou tcheou fou* Capital of *Fo kien*. The River over which

which it is built is half a League in Breadth; it is sometimes divided into small Arms, and sometimes separated by little Islands; these are all united in joining the Islands by Bridges, which make altogether eight Furlongs or *Chinese Lys*, and seventy-six *Toises*. The principal of these has alone above an hundred Arches built of white Stone, with Banisters on each Side handsomely carved; upon which, at the distance of every ten Foot, are placed square Pilasters, whose Bases are very large, resembling hollow Barks.

But that which excells all the rest, is at *Suen tcheou fou*, built over the Point of an Arm of the Sea, without which the Passage would be sometimes dangerous, even in a Boat. It is 2500 *Chinese Feet* in Length, and 20 in Breadth. It is supported by 252 strong Piers, 126 on each Side. All the Stones are of the same Bigness, as well those which are laid from Pier to Pier, as those which are laid cross-wise; insomuch that it is difficult to comprehend how Stones of such an enormous Size should be placed in that regular Manner they are, or even raised on the high Piers on which they lie. After this, there is nothing of the Kind worth mentioning: But from the publick Buildings in general it may be observ'd, that these People are very lavish in every thing that regards the Publick, but good Oeconomists in all their private Concerns.

BUT the most excellent of all their Works relate *Rivers and Canals.* to their Rivers and Canals, which are managed with the greatest Advantage to the Publick; insomuch that one may pass from *Canton* the most Southern City, to *Peking* the most Northern, without travelling above one Day by Land, and even not that, if one goes a little about by the Province of *Quang si* and *Hou quang*.

The great River *Yang tse kiang* traverses all *China* from West to East, and is join'd to the River *Pe-bo*, which runs from *Peking* towards the South, through
a famous

a famous artificial Canal; by this means there is an easy Communication between the Southern and Maritime Provinces with the Northern that border upon *Tartary*, which is an inexhaustible Source of reciprocal Advantages. This Canal, which has the Name of *Yu-leang ho*, or, *the Canal to convey Merchandizes*, is very remarkable for its Length, which is 160 Leagues, but more so by the Levelness of the Land thro' which it is cut; for there is neither Hill, nor Mountain, nor Rocky Soil, which gave them any Trouble to make a Passage through.

In the Province of *Chan tong* is a moderate River named *Ouen-bo*, whose Waters they have found means to divide; the Place of Separation is called [*Fou Chouimiao*] *The Temple of the Division of the Waters*, because it was consecrated by the Idolaters to *Long Vang*, who, according to the *Bonzes*, is Lord of the Waters. The greatest Part of it bends its Course Northward, and after many Turnings and Windings falls into the River of *Peking*. The other is, with vast Trouble and Expence, guided through low and marshy Lands, and by the Assistance of Dams and Sluices, is made subservient to different Purposes of Pleasure and Profit.

But that which most charms the Eye, is the infinite Number of large and beautiful Imperial Barks, which sail in numerous Fleets under the Command of a single Mandarin, loaded with the best Productions of different Provinces. It is commonly said that the Number of these Barks, which are maintained at the Publick Expence, amount to 10000; but upon strict Enquiry it appears there is not half of that Number, and even then it will be found surprising enough, if it be consider'd, that they are design'd only to supply the Imperial City with Provisions, and that the Burthen of many of them is Four-score Tuns at least.

Where there is no Danger of damaging the Grand Canal, there are small ones cut into it, for the more
easy

easy Carriage of all Sorts of Commodities ; and where the Land is not upon the same Level with the Canal, they cause their Boats to be hoisted up on a large sloping Stone, which being made slippery with Water, the Boats slide down with extreme Swiftness ; for this Reason they are fashion'd much like a *Gondola*, and their Keels are made of an exceeding hard Wood, proper to sustain the Weight of the Bark.

THE great Trouble which the Missionaries had in *Fish*. settling the Geography of the Country, did not allow them Time to inquire very minutely into the several Species of Fish which are to be found in their Rivers and Canals ; however, they observ'd two or three things which are singular enough. The First is, that in the River *Yang tse kiang*, in the Province of *Kiang si*, there is an Assembly of a great Number of Boats, at a particular Season, to purchase the Spawn of Fish. In the Month of *May* the Country-People place Mats and Hurdles across the River, leaving only Room for the Passage of the Boats ; these Hurdles stop the Spawn, which, together with the Water, they convey into proper Vessels, and expose to Sale. By this means, and keeping the Vessels in Agitation, it is convey'd into divers Provinces, in order to stock their Ponds and Pools. In a few Days the young Fry begin to appear in little Shoals, but the different Kinds cannot be so soon distinguish'd. The Advantage they reap from this is vastly more than the Expence they are at, for the common People live much upon Fish.

The next of this Kind remarkable is the *Golden Fish* [*Kin yu.*] It is kept in Ponds and Basons made on purpose, near the Pleasure-Houses of Persons of Distinction. The least are the most valued, because they are most beautiful. They are of a fine Red, which looks as if it were speckled with Gold Dust, especially near the Tail. Some are white, like Silver, and others white, spotted with Red : They are all very

ry lively, and delight to play on the Surface of the Water; but they are so tender withal, that a small Matter will kill great Numbers of them. Their Size is various, but some of them are as large as a Pilchard. They will rise up to the Top of the Water, at the Noise of a Clapper that the Person uses who feeds them: It is remarkable, and indeed surprizing, that during three or four of the coldest Months they are not fed at all: One would imagine they knew their Masters, they are so ready to rise at his Approach; on this Account many great Persons delight to feed them with their own Hands, and please themselves much with their Agility, and Sporting in the Water.

But this kind of Fish is not more beautiful than the *Hai seng* is hideous and ugly. It is commonly seen floating near the Shore, in the Sea of *Chan tong* and *Fo kien*. It looks like a shapeless Lump of some inanimate Matter, and is not easily to be describ'd; the Natives affirm it has four Eyes and Feet, but the Missionaries could discover but two of the former, and nothing like Feet, but small Prominences in several Parts of its Body. It has neither Bones, nor Prickles, and when press'd, dies immediately. A little Salt will preserve it, and by that means it may be convey'd all over the Empire: It is much used, and accounted extreme fine Eating, but would not be very agreeable to an *European* Palate.

I might mention a Kind of Sea-Crab, which are very subject to Petrefaction without losing their natural Shape; but this is commonly known elsewhere. Their Physicians account them excellent in Fevers, but how justly is uncertain.

Rivers and *Lakes* are in great Plenty all over the Country: There is one of these latter, which is eighty of our Leagues in Circumference; there are also certain Rivulets which run under Ground, and appear again at some Distance; but this cannot be mentioned as a thing very extraordinary.

The *Cities*, which are very numerous, are almost all built on the Sides of Lakes, Rivers or Canals, which renders travelling by Water extremely commodious as well as pleasant; but of these you will find a particular Description in the Geographical Part of this Work.



*Of the Great Wall, which divides CHINA from
TARTARY.*

THIS celebrated Wall was built by the famous Emperor *Tsin chi hoang*, with a politick View, 221 Years before Christ. It is the Northern Boundary of *China*, and defends it from the neighbouring *Tartars*, who were at that Time divided into several Nations under different Princes, which prevented their doing any Injury to *China*, but by their sudden Iruptions. There was then no Instance of such a Union of the Western *Tartars*, as happen'd at the Beginning of the Thirteenth Century, when they conquer'd *China*.

There is nothing in the World equal to this Work, which is continued thro' three great Provinces, *viz.* *Pe tcheli*, *Chan si*, and *Chen si*, built often in Places which seem inaccessible, and strengthen'd with a Series of Forts. The Beginning of this Wall is a large Bulwark of Stone, raised in the Sea, to the East of *Peking*, and almost in the same Latitude, being $40^{\circ} . 2' . 6''$. in the Province of *Pe tcheli*. It is built like the Walls of the common Cities of the Empire, but much wider, being terrass'd, and cas'd with Brick; and is from 20 to 25 Feet high. *P. Regis*, and the *P.* who assisted him in making the Map of the Provinces, have often stretch'd a Line on the Top, to measure the Bases of Triangles, and to take distant Points with an Instrument: They always found it well paved, and
wide

wide enough for five or six Horsemen to travel abreast with ease. The Gates of the Great Wall are fortified on the Side of *Cbina* by pretty large Forts: The first, towards the East, is call'd *Chang bai koan*; it is near the Wall which extends from the Bulwark in the Sea, about a League through a Country quite level, and then begins from this Fort to rise upon the Declivities of the Mountains. It was the *Cbinese* General, who commanded in this Place, that called in the neighbouring *Tartars* of *Leao tong*: This gave them an Opportunity of conquering *Cbina*, notwithstanding the great Confidence the *Cbinese* had in this Wall, which they thought an impregnable Defence.

The other Forts, and which are as noted, are *Hi fong keou*, in $40^{\circ}. 26'$. *Tou che keou*, $41^{\circ}. 19'. 20''$. *Tchang kia keou*, $40^{\circ}. 5'. 15''$. two noted Passages of the *Tartars*, who are subject to the Empire, to come to *Peking*; and *Cou pe keou*, $40^{\circ}. 43'. 15''$. which was the Way the Emperor *Cang hi* generally took to go to *Ge ho ell* in *Tartary*. This Place is about 40 Leagues from *Peking*, always ascending towards the North: It is a mountainous Country, where he used to take the Diversion of Hunting; the Way to it from *Peking* is levell'd by Hand, and as even as a Bowling-Green. There this great Prince resided more than half the Year, without neglecting the Affairs of the Empire, which he govern'd as easily as a private Family. When he came late from Hunting, he never went to Bed before he had dispatch'd all Petitioners, and rose next Morning before the Day. It was surprizing to see him, at the Age of threescore Years, riding among his Guards, thro' the thickest Snows, in a light Dress, arm'd with his Bow and Quiver, without ever offering to make use of an empty Chaise that follow'd him.

All these Places are terrass'd and cas'd with Brick on both Sides, in the Province of *Pe tcheli*; but when you enter that of *Chen si* towards *Tien tching uei*, the
Wall

Wall begins to be only of Earth: Nevertheless on the Side of *Cha hou keou*, in $40^{\circ}. 19'$. which Place the *Muscovites* come to, straight from *Selingisko*, it is cas'd on the outer Side with Brick, and some of its Towers are very large, and built of Brick on a Base of Stone, but it does not always continue the same. The River *Hoang Ho* has Centry-Boxes along its Banks, wherein Soldiers keep Guard continually, and supplies the Place of a Wall, towards the Bounds which divide the Provinces of *Chan si* and *Chen si*.

Beyond the River *Hoang ho* westward, in the Province of *Chen si*, the Wall is only of Earth, low, narrow, and sometimes of Gravel, for it lies in a gravelly Soil, and in some Places is quite destroy'd; but in other Places the Passage is defended by several considerable Towns, such are *Yu ling bien*, in $33^{\circ}. 15'$. *Ning bia*, *Lan tcheou*, in $37^{\circ}. 59'$. *Kan tcheou*, 39° . *Sou tcheou* and *Si ning*; where General Officers reside with Bodies of Men. He who resides at *Kan tcheou* is the Generalissimo, and is call'd *Ti tou*; the others are only Lieutenant-Generals, called *Tjong ping*.

Ning bia is the best of these Towns; it is finer, richer, and better built than most of the Towns of the Empire; it is also pretty large, for if you take both the Divisions, as making but one Town, it is at least 15 *Chinese Lys* round. The Industry of the Inhabitants has render'd the Country fruitful, for by means of proper Canals and Sluices, which they have made, they can water their Lands, when they want it, from the River *Hoang ho*. There are Springs in the Ditches of the Town, from which they make Salt; here are also Manufactures of Woollen Goods, and Carpets like those of *Turkey*. The Mountains are so high and steep in the District of *Ning bia*, that Seven or Eight Leagues from the Town they supply the Place of a Wall for about Ten Leagues. *Sou tcheou* is in $39^{\circ}. 45'. 40''$. it is a considerable Town, but not equal to *Ning*, either for Trade or Beauty; tho' it commands the Soldiers

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at *Kia yu koan*, which is the Road to *Hami*, and in several Districts of the *Tartar Halkas*. The Wall is only of Earth in these Parts, but kept in good Repair, on account of the Neighbourhood of the People of *Hami*, who have been subject to the Emperor but a few Years. The Walls of *Kia yu koan* are not of Brick, but well guarded with Soldiers, who defend this important Passage. The Wall ends when you have pass'd a little Town (called *Tchouang lan*) because it is situated where two Ways meet, one of which is in the Valley which goes by *Lang tcheou* to *Kia yu koan*, the other upon the Mountain which leads to *Si ning tcheou*; but instead of a Wall there is a pretty large Trench, except in the Necks near *Si ning*, which are walled as in the Province of *Chen si*. The Town of *Si ning*, which is $36^{\circ}. 59'$. is not large, but surpasses *Ning kia* in Trade: All the Skins and Furs which come from West *Tartary* are sold in this Town, or in a neighbouring Village called *Topa*. This Place is of greater Worth than a large Town, although the Buildings are mean, and in a bad Situation. Here may be had almost all Sorts of Foreign and *Chinese* Commodities, and various Drugs, as Saffron, Dates, Coffee, &c.

When *P. Regis* was here employ'd in making the Map of the Country, he found three or four Catholic *Armenians*, who kept Shop in this Place, and sold fine Skins which they fetch'd from *Tartary*. The Houses and Shops are much dearer in this Village than in the Town of *Si ning*, which is distant about four Leagues. It is remarkable, that this Village is independent of the *Mandarin* of *Si ning*; but belongs to a *Lama Bonze*, who is always chosen out of the Family that owns this Territory. This Family is the most considerable of the Nation of *Si fan*, or *Tou fan*, of which I shall hereafter give a fuller Account. The Emperors of the preceding Family, thinking the better to preserve the Peace of the Nation, in making the Place impregnable

ble where they kept their Court, had built a second Wall as strong and surprizing as the first : It remains still entire in *Pe tcheli*, 76 *Lys* from *Peking*, at one of the principal Gates, named *Nan keo*, and from thence 10 Leagues upon the Declivity of a high Mountain, by which the Road lies to *Suen boa fou*, and from thence to *Tai tong* in the Province of *Chan si*. This Wall, which is called the Great Inner-Wall, joins the other to the North of *Peking*, near *Suen boa fou*, where there is a Garrison; and is continued along the West of the Province of *Pe tcheli*, and extends into the Province of *Chan si*, where it is ruinous in many Places. When we consider the Number of strong Holds and Forts built between these two Walls, with the Works on the Eastern Side, we cannot help admiring the Care and Efforts of the *Chinese*, who seem to have left no Means untry'd, that human Prudence could possibly suggest, for the Defence of the Kingdom, and for preserving the publick Tranquillity.

Of the Nation called Si fan or Tou fan.

FOR the more readily comprehending what follows, it is necessary to recollect what I mention'd before, *viz.* That the little Town of *Tchouang lan* is situated at the Meeting of two Vallies; whereof one goes towards the North, quite to the Gate of the Great Wall, which is called *Kia yu koan*, above 100 Leagues in length, in which there are three great Towns, *Lan tcheou*, *Kan tcheou*, and *Sou tcheou*, with several Forts under their Jurisdiction: The other Valley extends Westward above twenty Leagues to *Si ning*, and is full of small Castles, subject to that Town, and which make the *Chinese* absolute Masters of all the plain

Country; but they are not so of the Mountains; they are inhabited by a People different from the *Cbinese*, who are to the South, and from the *Tartars*, who are to the North of this Country.

The *Cbinese* distinguish this Nation into two Sorts of People; they call one Sort the Black *Si fan*, *He si fan*; the other *Hoang si fan*, or the Yellow *Si fan*; not from any Difference in their Complexion, for they are in general pretty swarthy, but because one Sort live in Black, and the other in Yellow Tents. The Black *Si fan* have some few poor Houses, but are very uncivilized; they are govern'd by little Chiefs, who depend on a greater. Those which *P. Regis* saw, were dress'd like the People of *Hami*; the Women wore their Hair divided into Tresses hanging down upon their Shoulders, full of little brass *Specula*.

The Yellow *Si fan* are subject to certain Families, the eldest of which is made a *Lama*, or *Tartarian Bonze*, and wears a Yellow Habit. These *Lamas*, always of the same Family, and who govern in their Districts, have Power to decide all Causes, and to punish Criminals; they live in the same District, but in different Places, and have no large Villages; they generally make little Hamlets of six or seven Families of the same Kindred, which are like little Camps, and are call'd *Sias in* by the *Cbinese* Geographers.

The greatest Part live in Tents; many have Houses built of Earth, or sometimes of Brick; they do not want the Necessaries of Life; they feed large Flocks of Sheep; their Horses are small, but well shaped, spirited, and strong. The *Lamas*, who govern this People, do not make them uneasy, provided they render them certain Honours, and pay exactly the Dues of *Fo*, which are very trifling. The *Armenians*, who lived at *Topa*, seem'd very well pleased with the *Lama* who was Governor of the Place, and who was then about four or five and twenty Years old: far from vexing his Subjects, he only took a slight Tribute of
each

each Family in proportion to the Space of Land they occupied. It is said that there is a Difference in the Language of the two *Si fans*, but as they understand one another so as to trade together, it's probable that the Difference is only in the Dialects of the same Language. Their Chiefs make use of the Books and Characters of *Thibet*, the Country of the Great *Lama*. Both the one and the other Sort are but partly subject to the *Chinese* Mandarins their Neighbours, before whom they sometimes appear when they are cited; but this seldom happens, and for the most part they pay no Regard to these Citations. It appears that they dare not use them with Rigour, and force them to Obedience. The Mountains they inhabit, whose Tops are cover'd with Snow in the midst of *July*, screen them from all Pursuit. As they have the *Rhubarb* at their Disposal, which grows very plentifully in their Lands, they are courted by the *Chinese*, who readily leave them in Possession of such a frightful Country, provided they can draw from them their Merchandise in the Condition they require it. They have some Customs and Ceremonies very different from the *Chinese*; for Instance, it is the Custom amongst them to present a great white Handkerchief of Muslin or Silk, when they go before any Persons they design to shew Respect to.

They have also some Customs like the *Tartars*, *Halkas*, and others, which resemble the Customs of *Coconor*. The present Government of the *Si fan* or *Tou fan* is very different from what it was formerly; they have at present no Towns, and are shut up between the River *Yalong* and the River *Yang tse kiang*: In ancient Time their Kingdom was well peopled, equally fortified, and very powerful.

It is known by the *Chinese* Books of Geography, which are pretty ancient, by the Histories of the Provinces of *Chen si* and *Se tcbuen*, and by the Great Annals *Nien y che*, that they have had a very exten-

five Dominion, and some Princes of very great Reputation, who have made themselves formidable to their Neighbours, and have given some Uneasiness even to the Emperors of *China*. On the Eastern Side they not only possessed several Tracts of Lands, which at present make Part of the Provinces of *Se tcbuen* and *Chen si*, but they had also carried their Conquests so far into *China*, as to become Masters of several Towns which the *Chinese* call *Tche ou*, of which they made four large Governments. To the Westward they were Masters of all the Country, from *Yalong* to the Limits of *Cachimir*. Such was the Extent of their Kingdom.

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In the seventh Century, *Ki tson* King of the *Tou fan* possessed this vast Tract of Land: He had even several little Tributary Kings, to whom he sent Presents and Golden Seals. He was desirous to contract an Alliance with *China*, in the Time of the Emperor *Tai tsong* of the Dynasty of *Tong*, one of the greatest Princes that ever enjoy'd this Monarchy. He sent him a celebrated Embassy. *Tai tsong* was pleas'd with this Politeness, and the Embassadors were received and dismissed with the greatest Marks of Honour and Distinction.

Ki tson upon this Encouragement sent a second Embassy, to demand a Princess of the Imperial Family for his Son *Long tsang*. The Emperor's Council thought this a very bold Proposition, and rejected it with Scorn, without deigning to take it into Consideration.

Long tsang inheriting the Kingdom upon the Death of his Father, came at the Head of 200000 Men to demand the Princess, and having defeated several tributary Princes of *China* who opposed his Passage, he penetrated to the Frontiers of the Province of *Chen si*, where the Emperor then kept his Court. The Imperial Council depended on the Resistance of these Princes, because a numerous Army could pass no other Way.

Way. After these first Actions of his victorious Army, *Long tsang* sent one of his Officers with a proud and haughty Letter to the Emperor; he demanded that the Princess should be immediately given him, with a certain Quantity of Gold, Silver and Silks, which was due, as he said, to a Spouse of an Imperial Princess, who came to receive her in Person with so much Pomp and Magnificence. The Emperor being offended at this Demand, sent Orders immediately to assemble the Troops on the Frontiers; and to give them Time for it, he amused the Envoy with great Hopes, by treating and giving him every Day new Entertainments: But as soon as he heard that the Army was ready to march, he shamefully dismiss'd the Envoy, without giving him an Answer to the Letter of the King his Master.

The General [*Hecu bien tsi*] set out at the same Time, and immediately after he arrived at the Army, he attack'd the Army of [*Long tsang*], and gain'd the Victory. The Loss was not so great on the Prince's Part, but that he found himself in a Condition to give his Enemy some Uneasiness after he had rallied his Men: Therefore as he promised to retire if the Princess was sent to him with an Equipage suitable to her Dignity, the Emperor's Council was of Opinion that he should give his Consent.

The Princess was conducted in a pompous Manner, and after the Ceremonies of the Wedding *Long tsang* retir'd, and became a faithful Ally. He was even of Service to the Empire on several Occasions; the principal was, when the General *Alena* usurp'd a Tributary Kingdom of *China*. *Long tsang* assisted the Emperor's General with all his Forces, he fought himself in Person, and had a great Share in the Victory by killing the Rebel *Alena*.

Kiliso, who succeeded *Long tsang*, did nothing to disturb the Peace which he had with the Empire and all his Neighbours: He studied only how to maintain

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it by the Treaties which he made with the various Nations of *Tartars*, and especially with the [*Hoei be.*]

By these means he made his Kingdom as powerful by his Allies as by his own Forces. He died without leaving any Posterity.

Son si, his next Heir and Successor, was of a more warlike Disposition; he was called with his *Tartar* Allies, and some other Allies of the Empire, to the Succour of the Emperor *Huen tsong*, who was oblig'd to quit the Court of *Tchang gan* (which is the Town now call'd *Si ngan*) and to abandon it to the Rebels headed by the General *Gan lo chan*.

The Prince who was next Heir to the Empire, and who call'd them to his Assistance, had promised them great Rewards if they conquer'd; he kept his Word, and not contented with giving the Plunder of some Cities that had rebell'd, among others *Loyang*, which was very rich, he also made them a Present of a great Quantity of Silks, and of the most valuable Things that are the Produce of *Cbina*.

But whether they were not satisfied with these Presents, or whether the Proof of their Power, which they just before tryed, made them prouder and more enterprizing, or whether Policy engaged them to take Advantage of the Weakness of the Empire, which was worn out by too many Civil Wars, they no sooner heard of the Emperor's Death, but they began their March with a formidable Army, and advanced with incredible Expedition; the Irruption was not perceived, till they arriv'd on the Frontiers of the Empire.

The Governors of *Ta chin kaen*, of *Lan tcheou*, and of all the Country of *Ho si ou* were surpriz'd, and forced to surrender; and the News arrived at Court only by some Fugitives. At first the Minister could hardly believe the Report, yet as it was prudent to take some Precautions, he order'd the most skilful General Officer who was then at Court, to set out at the

Head of 3000 Horse to learn the Truth. The *Chinese* General [*Go tsey*] was scarcely arriv'd at *Hien yang*, a Town near the Court, when he receiv'd Information that the Enemy's Army, consisting of 300,000 Men, was expected there that Day; he immediately dispatched a Courier to the Minister, praying him to send Succours, without which it was impossible for him to make Head against the *Tou fan*, who were ready to fall upon the Town where the Emperor resided.

The Minister took no Notice of this Message; in the mean time, the Generals of the Enemy's Army, who knew the Country, were no sooner arriv'd at *Hien yang*, but they detached a considerable Body of Troops to get Possession of a Bridge which was upon the River. Next Day the rest of the Army arrived there in good Order.

The Emperor, who till then had not been acquainted with the Danger, was so surprized with this sudden News, that he abandoned his Palace and fled: The Grandees of the Court, the Officers, and People all followed his Example.

So that the victorious Army enter'd the Palaces of the Emperors and Princes without Resistance, where they found immense Riches, which they plunder'd, after which they set them on Fire, and at the same Time fired several Parts of the Town.

Co tsey was retired with his 3000 Horsemen to join the Troops, who in the first Surprize fled out of *Tchang gan*, and by the Means of this Union saw himself soon at the Head of 40000 Men.

In order to supply by Policy what he wanted in Strength, he had Recourse to the following Stratagem; He order'd a Detachment of Horse, commanded by one of his best Officers, to go and encamp upon the neighbouring Hills, to range them in one Line, to make a terrible Noise of Drums, and every

Night to make great Fires in different Places within View of the Enemy.

This Artifice succeeded: The *Tou fan* were afraid of being furrounded and overpower'd by the united Forces of the whole Empire, commanded, as they well knew, by a General of great Skill and Bravery; therefore they turn'd to the West, and block'd up the Town *Fong siang*.

Malin, who commanded in this District, came to the Relief of the Place, and having forc'd a Body of the Enemies Army, and kill'd above a thousand Men, he threw himself into the Town. As soon as he was enter'd, he set open all the Gates, to let the Enemy see he did not fear them. This extraordinary Conduct astonish'd the *Tou fan*, and confirm'd their former Suspensions, and they no longer doubted but that there was some Ambuscade to surprize them. On the other Hand, said they, this Governor seems not to value his Life, it would cost us too dear to make ourselves Masters of the Town, and as we are weaken'd already by the Fatigues we have undergone, could we stand the Shock of an Army, perhaps more numerous than our own, and composed of fresh Troops? Upon this they resolv'd to retire, contented with the Booty they had gained; and by their Retreat they gave the *Chinese* Time to repair the Royal Town of *Tchangan*, to which the Emperor return'd some Months after he had fled from it in such a shameful Manner. Soon after the *Chinese* Troops were obliged to take the Field against a new Rebel [*Pou cou*], who had join'd Interest with the *Tartars*, *Hoei be*. This Rebel was taken off by a sudden Death in very good time.

The *Chinese* had the Address to disunite these two Nations, by exciting a Quarrel among the Chiefs about the Command of the Army. *Yo kolo*, who commanded the *Hoei be*, would have been named General of the whole Army. The *Tou fan* oppos'd it, as a thing contrary

to the Orders they had receiv'd from the King their Master, and dishonourable to their Kingdom, which was much superior to the little State of these *Tartars*. The *Chinese* General, who encamp'd in Sight, secretly supported the Pretensions of *Yo kolo*, and at length join'd him.

The *Tou fan* were attack'd as they were leaving their Camp. They lost 10000 Men in this Attack, and were very roughly handled in their Retreat. The King of the *Tou fan* consider'd how to repair his Loss; he was informed that the *Hoei he* were retired from the *Chinese* in Discontent: Upon this he sent his Army with Orders to besiege *Ling tcheou*. The Commander of this City, and of the Country of this District, had but few Troops; he carefully shunn'd an Engagement with the Enemy upon such unequal Terms. The Method he took, was to put himself at the Head of 5000 Horse, and turning suddenly upon their Magazines, he not only burnt them, but also carried off all the Booty they had got, and Part of their Bagage. This Loss obliged the *Tou fan* to return in haste to their own Country. They remain'd five Years without Action, making Preparations for a new War. At the end of this Time they send a formidable Army into the Field, which dividing, fell almost at the same Time upon the Country of *King tcheou* and *Ping tcheou*. These Troops easily defeated several Bodies of Imperial Forces. The Valiant *Ma lin*, who before had driven them from *Fong tsiang*, was beaten like the other General Officers: But at length the General *Cotsey* entirely routed them, by an Ambuscade which he placed in their Passage, and put them to Flight.

This Defeat made the King of *Tou fan* inclinable to Peace. He sent an Embassy to *China*, rather numerous than magnificent. The Ambassador had 500 Men in his Retinue. The Emperor, to mortify him, kept a long time at Court without an Audience or Dismission. The King of the *Tou fan* was so shock'd
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at this disagreeable Reception, that he was preparing to revenge the Affront, when the Emperor happen'd to die.

His Son *Té t'fong* who succeeded him, made it his first Care to deliberate on the Manner of dismissing the Ambassador and his Train. He resolv'd on a Conduct quite opposite to that of his Predecessor : He treated the principal Persons of the Embassy, and gave them and all their Followers rich Habits in proportion to their Rank ; he loaded them with Presents, and sent them away under the Conduct of one of his Officers named *Ouei ling*. This Officer had Orders to justify the little Regard that had been paid to his Ambassadors, by laying the Blame on their ill Conduct, and their too numerous Attendance.

Ouei ling, contrary to his Expectation, was not only received with Honour, but also with a Magnificence which surprized the Emperor, and gave a favourable Opinion of this Court. His Expences were defrayed, and he was dismissed with an Ambassador loaded with rich Presents to the Emperor from the King his Master, with a Promise that he would do nothing for the future that should break the good Intelligence he desired to keep with the Empire ; so that the Court, not doubting the Sincerity of this Reconciliation, was too easily persuaded that there was nothing more to fear from the *Tou fan*.

In the mean Time the King died. *Tsang po* his Successor was no sooner on the Throne, but he ordered his Army to take the Field, and to enter *Chen si*. They arriv'd before Advice could be given of their March to the *Chinese*, and defeated all the Imperial Troops they met, till they came to the City of *Kien tching*, now called [*Kien yang*].

The Court was alarm'd at their Progress, but the General *Li tching* seeing the Consequence of this Irruption, thought he was not obliged to wait for the Emperor's Orders ; but marching directly with all his Troops, and

and those of the Province which he had assembled, he came up with the Enemy, just as they were going to besiege the Town, and gain'd such a complete Victory, that he forced them to sue for Peace. They promised to swear to the Conditions, as soon as the Emperor should send one of the Grandees with full Power to conclude Affairs in an amicable Way, and who should in his Name confirm the Treaty with an Oath. This was put in Execution: But their Treachery was presently discovered.

Some of their Officers, who desired the Continuation of the War, endeavour'd to surprize the Emperor's Envoy, and carry him to their Camp; the General indeed denied that he was concern'd in the Matter, and the Emperor's Envoy thought that he had succeeded very well in his Negotiation with the Chiefs of the Army, by engaging them to return home without doing any Damage to the Subjects of the Empire.

This first Expedition not succeeding as the King of the *Tou fan* expected, he made Preparations for a second. He levied an Army strong enough to oppose the united Forces of the *Chinese* and the [*Hoei be*] *Tartars*, who had lately made an Alliance with the Emperor. They carried at first some considerable Forts which lay in their Rout, and having possess'd themselves of *Gan si*, they advanced to *Pe ting*, South of *Ning hia*. At this Place they were surprized and beaten by the [*Hoei be*] *Tartars*. Yet far from retiring, they continued their Rout towards the Court with incredible Boldness and Intrepidity: But soon after, when they least expected it, the General *Ouei cao* fell upon them, cut to pieces those Bodies which were drawn up in order of Battle, carried away fifty of their Camps, and pursued them to the Frontiers.

At the same Time he dispatch'd an Officer to the King of *Yun nan*, to engage him to come to his Assistance with all his Forces; but this Prince excused himself, being afraid of irritating such a powerful Enemy. After

After this Victory *Ouei lao* propos'd to the Emperor a Method to prevent the Incurfions of the *Tou fan*, which was, to build feveral Cities and Fortreffes on the Weftern Frontiers. The Court follow'd his Scheme, and an Order was made to build four in the Diftrict of *Ning yang fou*, of the Province *Cbenfi*, viz. *Tang ka*, *Ho tao*, *Mou pou*, and *Ma ling*.

This Precaution prov'd ufelefs: The Building of thefe Towns was but juft finifhed, when the *Tou fan* return'd as ufual, and at length took the Town of *Lin tcheou*, which they had feveral times before attempted in vain. The General *Ouei cao* gave them no Time to repair their Breaches: He appear'd with his Army; as foon as he came in Sight, the *Tou fan* abandon'd the Town, and took the Way to *Ouei tcheou*, one of their ftrongeft Places, in the Province of *Se tchuen*. *Ouei cao* purfued them, and feeing they ftill fled from him, he refolv'd to befiege the Town of *Ouei tcheou*.

The King of the *Tou fan* was frighted at this News; he fent immediately *Lun mang*, his Prime Minifter, with a confiderable Reinforcement, *Ouei cao* hearing this News, came out of his Lines, march'd to meet thefe Succours, and defeated the Army of the Prime Minifter, and took him Prifoner. Immediately after this Expedition, the Gates of the Town were opened to him. He refolv'd to make this a Place of Arms, and proceeded to befiege the Fortrefs of *Koen min tching*; but he mifcarried here, through the Bravery of the Governor, who made an invincible Refiftance. The City of *Ouei tcheou* was one of the Royal Cities, and the Kings of *Tou fan*, fince *Kilifo*, pafs'd Part of the Year in that Place. So that the firft thing that King *T tai* did, who fucceeded his Brother, was to ufe all poffible Means to retake it; and accordingly rais'd an Army of 150000 Men, and fent them to befiege it.

At the firft Rumour of the March of this Army, the *Chinefe* General threw himfelf into the Town. He fustain'd the Siege for five and twenty Days, and defended

fended himself with a great deal of Courage against the continual Assaults of the Enemy; but at length the Succours which he expected not arriving, and seeing himself reduc'd to the last Extremity, he was forc'd to surrender.

The *Tou fan* swell'd with their Victory, advanced towards *Tching tou fou*, the Capital of the same Province *Se tcbuen*. The *Chinese* General who, with the few Troops he had, could not oppose their March, spread a Report that he was going to make himself Master of the Defiles of the Mountains through which they had pass'd, and to colour his Pretence, he order'd his Army to move towards the Place, as if it had been really his Design. They were so convinced of it, that through Fear of having their Retreat cut off, they were satisfied with having executed the principal Order of their Prince, and made their Retreat to *Ouei tcheou*.

Y tai was a Prince naturally mild, peaceable, and full of Tendernefs for his People. As he never had engag'd in a War, but to recover a Place which had been taken by Force from his Predecessor, from which his Troops were return'd, he acquainted the Generals of the Frontiers of the Empire, that he desir'd nothing but a Peace; and to shew that his Intentions were sincere, he issued an Order which enjoin'd all his Officers to keep on the Defensive only.

The *Chinese* on their Part behav'd with Generosity on several Occasions. *Si ta meou*, *Tou fan* of the Nation, and Governor of *Ouei tcheou*, offer'd to deliver up his Place to *Ly ti yeu*, Commander of the *Chinese* Troops upon the Frontiers of the Empire. Almost all the Officers were of Opinion that his Offers were to be accepted; but one of the principal amongst them, whose Name was *Ni ou san*, very strongly oppos'd it.

A great Empire like ours, said he, ought to esteem the Reputation of Fidelity more than the Possession of

a Place. If we break the Peace first, we authorise the past Infidelity of the *Tou fan*; the Complaints which we have made from that Time will be unjust, and whatsoever they can do afterwards, whether by Pillaging, or spoiling our Frontiers, becomes justified by our Example. They all yielded to his Reasons, and it was concluded to reject the Offers of the Governor.

Y tai made good Use of the Leisure which the Peace afforded, in governing his People by new Laws, and by the Care he took of advancing none into publick Offices but those who were truly worthy of them. If he learnt that any one distinguish'd himself by his Learning, and Application to Study, he preferred him above those who had an equal Ability in the Management of Affairs.

Having heard of a Learned Man of great Reputation, whose Name was *Cham pi pi*, who had no other Merit but what he had gain'd by his Knowledge, he sent for him to his Court from the farthest Part of the Kingdom. He would himself question him, and hear him discourse on different Subjects; he was so well satisfied, that he made him Governor of the City and Jurisdiction of *Tchen tcheou*, which is now called *Si ning*.

Cham pi pi in vain represented that his greatest Proficiency was in Learning, and that this Post required somebody skilful in Warlike Affairs, and at the Age of forty it was too late to learn the Affairs of State; for the King commanded him to accept of this Government, and to go immediately to take Possession of it.

This Prince who, by the Wisdom and Mildness of his Government, had gain'd the Hearts of all his Subjects, died without any Issue. *Ta mo*, who was the nearest of the Blood to the Throne, was without any Opposition acknowledg'd by all the States as the lawful Successor.

This

This Prince gave himself up entirely to his Pleasures. He liv'd in Peace with his Neighbours, but his Passions, together with the Violences and Barbarities which he committed, render'd him so odious to his Subjects, that they left their Country in great Numbers, to shelter themselves from his continual Cruelties. He was the first Cause of this Kingdom's Ruin.

The Disorder increas'd very much after his Death; having left no Children, nor nam'd a Successor, one of the Ministers, prevail'd upon by the Queen Dowager, caus'd the Son of *Paive* to be forthwith proclaim'd King, who was her Favourite, and one of the Grandees of the Kingdom.

842.

At the first Report of the Choice which they had made, *Kie tou na* first Minister of Staté run to the Palace and oppos'd it. *Is the Royal Family then extinct?* cried he, *and is it not a Crime to choose a King elsewhere?* His Zeal cost him his Life; for they dispatch'd him as he return'd home.

This Proceeding of the Court incens'd every Body; but they were still more enrag'd when they found that this new King was but a Child of three Years old, whose Title would be of no use but to authorise all the Designs of the Favourite. But the Queen's Party was so powerful at Court, that they were constrain'd to comply, and acknowledge this young Prince with the usual Ceremonies.

When this News came to the Army, which was then near the Frontiers, the chief General *Lu kong ge* refus'd to receive the Orders sent him by the Court, and even entertained Thoughts of making himself King.

He was of an immoderate Ambition, haughty, and full of his own Merit, very passionate, and often times cruel; but in other respects he was courageous, skilful, and was capable of the greatest Undertakings. He took hold of this Opportunity of rising to the Throne. He forthwith spread a Report that he was preparing to revenge the Royal Family, by destroying the Ufurpers

surpers of the Crown; he rais'd new Troops, with which he increas'd his Army, and march'd directly to that of the new King; he routed it entirely, took and pillag'd *Ouei-tcheou*, and by joining with a great Number of Officers and Malecontents, who were come to meet him with their Troops, he found himself at the Head of 100000 fighting Men. What remain'd now, was to draw over the Governors of the Provinces to his Interest, which he imagin'd he could easily effect.

Cham pi pi was one of the chieftest, and was much esteem'd among the Soldiers. Since he was made Governor of *Tchen tcheou* by King *Y tai*, he applied himself in such a manner to discipline his Troops, by making them often exercise, and teaching them several Stratagems of War, that they were reckon'd the best Troops of the State.

Lu kong ge had a mind to sound him straightway, and having writ to him a deceitful Letter, march'd towards his City. *Cham pi pi* discover'd the Design of the General, and resolv'd to cross him. To deceive him in his Turn, he sent him so humble an Answer, that *Lu kong ge* did not doubt but that he had gain'd him to his Interest. Immediately after the Departure of the Courier, *Cham pi pi* march'd with all his Troops, and made so much haste that he arriv'd almost as soon as his Letter. He attack'd without Delay the Army of *Lu kong ge*, much stronger than his own; but in the Surprize in which he found this General, it was no hard matter to defeat it. *Lu kong ge* having rallied the Remainder of his Troops, retir'd in the utmost Rage at this Disappointment: he well saw that *Cham pi pi* would be a great Obstacle to his ambitious Views, so much the more because he had declar'd in his Government, that it was necessary to have a King of the Royal Blood; and if there were none surviving of the Blood, it was better to submit to the Emperor of *Cbina*, than to favour the Ambition of a rebellious Subject. *Lu*

Lu kong ge having recruited his Army, thought, that to get himself a Name, and gain the Affection of his Nation, it was necessary to enter upon the *Chinese* Borders, and plunder them. He had in the Beginning some Success, but was quickly routed by the *Chinese* Generals, who afterwards took from the *Tou fan* the City *Yen tcheou* and many Fortresses. These Losses did not fright *Lu kong ge*, he imagin'd that if he was once Master of the Kingdom, it would be an easy Matter to repair them, wherefore he bent all his Thoughts on reducing *Cham pi pi*. He had increas'd his Army with new Recruits; and with the *Tartars*, old Confederates of the *Tou fan*, to whom he had promised the Plunder of the Frontiers of *China*, he began his March, and arriv'd near *Tchen tcheou* with a formidable Army.

Cham pi pi, without taking too great a Number of Men out of his City, encamp'd at a certain Distance near the River, and was fortified in his Camp at the first News of the Enemy's Approach. *Lu kong ge* attack'd him in it, and forc'd him to abandon it. The Party which he took was to pass the River, break down the Bridge, and to follow the Enemy in all their Marches on the other Side of the River; although he saw the Havock that *Lu kong ge* made on purpose to draw him to a general Action, he did not suffer his Soldiers to pass the River, not so much as to skirmish.

The natural Brutality of *Lu kong ge*, and his bad Temper, increas'd by the little Success of his Undertakings, render'd him so insupportable to his Soldiers, that they deserted him in great Numbers; *Cham pi pi* receiv'd them kindly, and form'd them into new Companies.

The *Tartars* on their Side, who could no longer bear such an intolerable Yoke, and who began to discover the ambitious Designs of the General, left him. At last the Desertion, which continued more

and more every Day, terrify'd *Lu kong ge*: Despairing of all Success, he thought the best thing he could do, was to surrender himself to the Emperor of *China* on certain Terms; and accordingly set out for the Court, and treated with his Imperial Majesty.

Although he could not obtain his Demands, he appear'd contented, and retired to *Co tcheou*, a *Chinese* City, where he quietly pass'd the rest of his Days.

Whilst the ambitious *Lu kong ge* made himself Master of almost all the Forces of the State, the Princes of the Royal Blood retir'd into different Parts of the Kingdom, where they had little Patrimonies. Some, who had sought a Shelter in some of the Forts which belong'd to them towards *Se tcbuen*, resolv'd rather to submit themselves to the Emperor of *China*, than an Usurper: Others fortify'd themselves in Mountains which belong'd to them. There were some, and those the most considerable, who remain'd in their own Patrimonies, in the Neighbourhood of the Government of *Cham pi pi*. This was what created in the State an infinite Number of Troubles, which neither the Wisdom or Valour of *Cham pi pi*, nor of his Successor, could ever quiet, and which was at last the Ruin of this Monarchy.

951.

When the *Tou fan*, divided into different Parties, were weary of Fighting, many Officers and Soldiers join'd themselves to *Pan lo tchi*, Prince of *Lou cou*, who was within the Jurisdiction of *Tchen tcheou*, whom the Children of *Cham pi pi* had preserv'd for their Nation. When they saw a Chief of the Royal Blood, they quickly form'd a Body, and to retrieve their Country's Honour by some glorious Exploit, they resolv'd to attack the King of *Hia*.

This new King was a *Tartar*, and originally of *Tou pa*, which is still in the Possession of the *Tou fan*. He settled a State, in spite of the *Chintse*, near the River *Hoang ho*, whose Capital was *Hia tcheou*, and which

which is now called *Ning kia*. It was from this City that this new Kingdom was nam'd *Hia*.

The *Tou fan* had very much assisted this Prince in his Undertaking; but they complain'd that their Services were ill requited, and that their Complaints had met with ill Treatment from some of the Ministers of the new State. Wherefore seeing themselves reunited under one of their Princes, they meditated Revenge on them for their Ingratitude.

The King of *Hia*, who was the Founder of this little State, was nam'd *Li ki tsien*. He had renew'd the War with the Empire, which the Imperial Family of the *Song* then govern'd. He suddenly enter'd with a numerous Army into the Western Part of *Chen si*, which surrounded the little Dominions that the *Tou fan* were still in Possession of.

1103.

Pan lo chi offer'd the Commander of the *Chinese* to unite their Forces, to pull down this growing Power, if the Emperor would honour him with a Title which would give him more Power in his own Nation. The Emperor accepted this Proposition, and sent him Patents of Chief-Governor of the *Tou fan*.

The King of *Hia*, who knew nothing of these private Contracts, having made some Havock, besieg'd the City of *Si leang*, and having made himself Master of it, he order'd the Governor to be put to Death. He thought to push his Conquests farther, supposing *Pan lo tcheou* was coming to unite both their Armies to assist his Projects.

Pan lo tcheou began his March with 60000 Horsemen, and having reach'd the King of *Hia* in a few Days, he attack'd him with so much Valour, that he entirely routed his great Army. But this Prince was wounded, and afterwards dy'd of his Wounds.

Soffolo, his Successor, entertain'd high Hopes of recovering the ancient Monarchy of his Predecessors. His small Dominions contain'd but seven or eight Cities, and some neighbouring Countries. But he re-

1015. ly'd very much on the Experience and Valour of his Troops, who were very well disciplin'd; and he was in hopes that the rest of the *Tou fan* would come to join him, and seek his Protection, when they saw he was powerful enough to defend them. He kept his Court at *Tsong ko tching*, where he kept as many Officers, and with the same Names, as his Predecessors had done. He rais'd new Troops every where, as far as his Power extended, and made them oftentimes enter upon the Confines of the Empire, but was always beaten back. At last he made Peace with the Imperial Court.

They were still disturb'd with the Enterprizes of the King of *Hia*. This Prince's Power increas'd every Day; his Pride was got to such an Excess, that he had took upon him the Title of Emperor of *Hia*. The Emperor was glad to have Prince *Soffolo* to oppose him, and to engage him more strongly in his Interest, he made him Chief-Governor of *Pao chun*, which stood very convenient for him.

During these Transactions *Soffolo* died, and quickly after his Death, the Division which he created amongst his Children, hasten'd the entire Ruin of the State of the *Tou fan*. This Prince had had two Children by his first Wife, one nam'd *Hia tchen*, and the other *Mot chen tsou*. He had afterwards the Prince *Tou tchen*, by a second Wife.

She was so much in Favour, that, to render her Son more powerful, she perswaded her Husband to imprison the Children which he had had by his first Wife, and oblige their Mother to turn *Bonzesse*. But they found ways to make their Escape, and to free their Mother out of the Monastery in which they had shut her up. Then the People, who had assisted the Princes in gaining their Liberty, declared for them.

Soffolo, who repented what he had done, approv'd of this Change. He permitted that *Mé tchen tsou* should live at *Tsongco tchin*, which he assign'd him for his

his Maintenance, for he had mov'd his Court to *Tchen tcheou*. He likewise assign'd *Kan ku* to his other Son, *Hia tchen*, for the Place of his Abode.

As for his third Son, *Tou chen*, who seem'd to him the most capable of upholding his Family, he gave him his Authority, and the rest of his Dominions. He kept his Court at *Li tsing tchin*, where he was equally belov'd by his Subjects, and fear'd by his Neighbours; so that all the *Tou fan* which dwelt on the North of *Hoang ho*, were entirely under his Government. Moreover the Emperor of *China* granted him the Government of all the Country of *Paochun*, at the Desire of *Soffolo*, who gave it up in his Favour.

This great Authority with which he had invested his youngest Son, gave Suspicion to the two Elder, and their Kindred, who were afraid of being some time or other oppress'd. Nevertheless they maintain'd their Power by their Right of Birth; and by the Precautions they took, died undisturb'd in their own Cities.

Mou tching, the Son of *Hia chen*, more disturb'd than his Father at what he had to fear from the Power of Prince *Tou chen*, resolv'd to surrender himself to the Emperor, and deliver up to him *Kan bu ho tcheou*, and all the Places which he had in his Possession. As the City *Ho tcheou* was a Place of great Importance for the Security of the Frontiers of the Empire, the Emperor very willingly accepted the Proposal of *Mou tchin*, and granted him, and all his Posterity in general, every thing that was necessary for their living in Credit in the Empire.

Me cbent sou had for his Heir his Son *Kiao kiting*, who was very well belov'd in his little Dominions, but who surviv'd his Father but a few Years. His Son *Hia tchen* succeeded him; this Prince was passionate, fierce, and cruel: He so incens'd his Subjects, that they attempted to depose him, and substitute in

his Place his Uncle *Sounan*. The Conspiracy was discover'd; *Sounan*, and almost all his Accomplices, were put to Death.

One of the chief Officers, nam'd *Tsienloki*, found means to escape, and carry'd with him *Tchosa*, who was of the Family of the Prince. He seiz'd upon the City *Ki kou tching*; and caus'd him to be proclaim'd Prince of that little State. *Hia tcheng* hasten'd here immediately with all his Forces, took the Place, and caus'd *Tchosa* to be put to Death. *Tsienloki*, in the midst of all these Troubles, a second time found means to make his Escape to *Ho tcheou*.

The General, *Van tchao*, had been made Governor of this Place by the Emperor of *China*. *Tsienloki* persuaded him that the Conquest of the Country of *Tsing tang* was very easy, and that there was nothing hindered but that he might make himself Master of it. *Van tchao* believ'd him, and immediately attack'd the little City *Mo tbcuen*, which he easily took. It was now that Prince *Hia tcheng*, seeing himself hated by his People, and vigorously attack'd by the *Chinese*, resolv'd to submit to the Emperor on advantageous Terms; he came himself to meet *Van tchao*, offer'd all the Places which he had in Possession, and obtain'd his Demands. The Emperor ratify'd the Treaty, and gave the Government of this Jurisdiction to *Hou tsong bo*.

The same thing happened to *Lonc su*, one of the Sons of *Mou tching*, whom one of the Chiefs of the *Tou fan* had brought into the City *Hi pa ouen*.

After several Engagements with *Van tchao*, in which this Prince distinguish'd himself by a surprising Valour, sometimes Conqueror, and sometimes Conquered, he surrendred upon an advantageous Treaty, which the Emperor confirm'd; and by it all his Domains were reunited to the Empire.

The Family of the third Son of *Soffolo* flourish'd a much longer time. It was not dispossest'd of its Prin-

Principality till the *Mongoux*, who took the Name of *Yuen* and *Yuen tchao* after the Conquest of *China*.

In the midst of these Troubles, which arise in the Twelfth Century, between the Emperors of *China* of the *Dynasty* of the *Song*, and the Kings of the Eastern *Tartars*, *Nut tche*, who took the Name of *Kin*, the Family of *Tou chen* join'd in Confederacy with the Kings of *Hia*, and under this Protection made a shift to govern its Dominions: But at last it was involv'd in the common Ruin by the Victories of the Founder of the *Yuen*, to whom our *European* Books give the Name *Ging his can*, and the *Chinese*, *Tchin ki se han*.

The Year 1227, according to the *Chinese* History, is the *Æra* of the entire Ruin of the *Tou fan*; since which Time they have remained in their ancient Country, without a Name, without Power, and too happy to live there in Peace.

So true it is, that the Division of Government almost always overturns the most flourishing Monarchies. The *Tou fan* were always respected by their Neighbours, whilst they had Kings capable of well governing them.

Although the Form of Government has been chang'd amongst the *Tou fan*, yet they have always held to the same Religion. The Idolatry of *Fo* was the Religion of their Kings and Princes, as it is still of the Chiefs of the Nation. The Bonzes *Lamas*, and sometimes the Bonzes *Ho chans*, had much Authority in their Courts; they even chose them to be Ministers of State, and on some Occasions to command the Armies.

Superstition has increas'd amongst the *Tou fan* since their Decay. Under the Emperors *Yu en*, the *Lamas* became so powerful, that the Families of the *Tartars* accounted it an Honour to have some of their Kindred amongst these Bonzes. It is likely this introduc'd amongst the *Tou fan*, then subject to the

Yuen, the Custom of giving to one *Lama* of the Family the Power of Governing and Punishing.

This was chiefly the Cause of their extreme Adherence to *Fo*. They are not inclin'd to Liberality, unless it is for the Honour of this Idol, whom they enrich with their Offerings; for they have Gold in some of their Rivers, which they know how to work, especially to make of it Vessels and little Statues.

The Use of Gold is very ancient amongst them, since the *Chinese* Books mention, that under an Emperor of the *Dynasty* of *Kan*, an Officer having been sent to the *Tou fan*, to complain of the Ravage committed by some of their Chiefs united in an armed Body, they endeavoured to pacify him by offering him a Set of Plates of this Metal. This Officer refus'd it, telling the *Tou fan*, That Rice in Dishes of Gold did not relish with him.

Their Country is very hilly: It is between the Rivers *Hoang ho* on the North, *Ya long* on the West, and *Yang tse kiang* on the East: Nevertheless between these Mountains there are some fine Plains, which are like those of *Se tchuen* and *Yun nan*. They are principally on the Banks of the great and fine River *Ya long*. But there is hereabouts neither City or Fortrefs; though there must be some Remains of Cities, since it is certain that there have been some formerly. The Source of *Ya long* is between 34 and 35 Degrees of Latitude, and in 19 Degrees of Longitude; it is broad, and deep.

The Springs of the great River *Yang tse kiang*, which runs through all *China*, are in the Country of the *Tou fan*. The most celebrated, which the most ancient Books of *China* mention, is call'd by the *Chinese*, *He choui*, under the 33d Degree of Latitude, and the 15th of Longitude: But by the *Tou fan* it is nam'd *Tchounac*, and comes from a Ridge of Mountains which they call *Tchourcoula*. I have thought fit to take notice of this in particular, because the

Chinese

Chinese Books of Geography speak very fallſly concerning the great River *Yang tſe kiang*. Theſe Writers have taken their Accounts from the common People, and in a Time when there was no Correſpondence with *Thibet*, nor with the *Tou fan*.



Of the TARTARS of Coconor.

BEYOND *Sining*, without the Gates of the Great Wall, are the Territories of the *Tartars* of *Coconor*. They are properly *Eluth* by Nation; but ſince the Extinction of the Royal Family, nam'd *Yuen tchao*. They dwell to the Weſt of *China*, along the Province *Se tchuen*, between this Province and *Thibet*; and took their Name from a great Lake, which the *Chinese* call *Si bai*, that is, the Weſtern Sea, and which they call in their own Language, *Coconol*, or *Coconor*.

The Country is pretty large: It is more than Seven Degrees from North to South, and is ſeparated from *China* by ſuch high and ſteep Mountains, that they ſerve almoſt every where inſtead of a Wall. Nevertheleſs there are ſome ſmall Flats towards the Straits of the Mountains, eſpecially in the Places which are frequented by the *Coconor*, and by other Strangers; as, for Inſtance, *Tſong fang ouei*, in which there are kept ſome Battalions under the Conduct of a *Tſong ping*, who has other Troops in different Poſts, which he diſpoſes of according as there is Occaſion.

The principal Commodity of *Tſong fang ouei*, is a ſort of Stuff made of Wool, call'd *Pou lou*, not unlike our Frize, but much narrower. It is the Work of the *Tartars* of *Coconor*, and of the *Sifan*, who have the Art of Dying it, and who ſell it.

it of all sorts of Colours. In the Country they often make long Dresses of this Stuff, and at *Peking* they use it to cover Saddles.

The Country of these *Tartars* which borders the Province of *Se tcbuen*, is not contiguous to the Kingdom of *Pegou* and *Ava*, which the *Chinese* call *Mieu* and *Ya oua*, although it is to the South of it, because between them there are dreadful and inaccessible Mountains, inhabited by Nations scarcely known, and who, by the Report of the *Chinese* of *Yun nan*, who are their Neighbours, are very savage, without any Government or Laws.

That which is most Northern, and which borders upon the *Tartars* of *Coconor*, is call'd *Nou y*; and the most Southern, beyond the Kingdom of *Ava*, in 25 Degrees, 33 Minutes, is call'd *Li se*, upon the Limits of *Yun tcbang fou*.

The Entrances of these Mountains, which make a good Part of the Western Limits, have no other Fortifications than those of *Se tcbuen*: But considering the Country, they are sufficient for the Security of the State, and the Commerce which they carry on with *Ava* by *Ten ye tcheou*, a tolerable City, on which depend the Guards of the nearest and most frequented Strait.

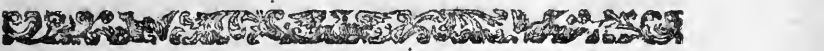
There is less Necessity for fortifying the Spaces between the Mountains, on the South of *Yun nan* and of *China*, along the Confines of the Kingdoms of *Laos* and *Ton king*: For besides that the Air of this Country is very destructive to Strangers, it happens that the greatest Part of the Year all the Country hereabouts is uncultivated, wild, full of Rivers and very dangerous Torrents; this is the Cause that the *Chinese* traffick so little, either with the Kingdom of *Laos*, which they call *Lao chon*, or *Lao se*, or with *Tong king*.

Nevertheless *P. Regis* met at *Yun nan fou* some who had been to traffick upon the Borders of both
King-

Kingdoms, from whose Memoirs and Journal he inform'd himself of some things concerning the Southern Parts of *Yun nan*, proportioning their Days Journeys to certain Distances, measur'd between the Places thro' which they had pass'd in making the Map of the neighbouring Cities.

The *Chinese* Nation has extended its Power to these Tracts of inaccessible Mountains, which in so great a Length are not broke but by great Rivers, and seem to have been made to serve as natural Bounds to a large Kingdom.

The Complaints and Efforts of some small Nations were little regarded, who remain'd shut up in this Enclosure; as we have observ'd of the *Si fan*, who have been enclos'd by the great Wall of *Si ning* and *Kia yu boan*. Nevertheless the *Chinese* have not behav'd equally towards these different Nations, which we are going to describe.



Of the Nation of the L O L O S.

THE Nation of the *Lolos* rul'd in *Yun nan*, and was govern'd by different Sovereigns; the *Chinese*, after having erected here some Forts and Cities in the little Plains which were uncultivated, and having fought some Battels, chose to engage these People to them, by giving to their Lords for ever the Seals and all the Honours of the *Chinese* Mandarins, with the Titles of *Tchi fou* or *Tchi tcheou*, &c. on condition, nevertheless, that they should acknowledge the Emperor, and be subject to the Governor of the Province in common Affairs, after the same manner as the Mandarins of *China* of the same Rank; that moreover they should receive from the Emperor the Investiture of their Lands; and that those who had not

not receiv'd his Consent, should have no Power to exercise any Authority; the Emperor promising on his Part to invest the highest Heir.

The *Lolos* are as well made as the *Chinese*; and more inur'd to Hardship.

Their Language is different from the *Chinese*: They have a sort of Writing which seems to be the same as that of the *Bonzes* of *Pegou* and *Ava*. These People ingratiate themselves with the richest and most powerful of the *Lolos*, who inhabit in the Western Part of *Yun nan*, and have here built great Temples of a very different Structure from the *Chinese*. The Ceremonies, the Prayers, and all the sacred Worship is the same as at *Pegou*.

The Lords of *Lolos* are the unlimited Masters of their Subjects, and have Power to punish them even with Death, without waiting for the Sentence of the Viceroy, or even of the Court: They are likewise serv'd with an incredible Ardour and Zeal.

Every one looks upon it as a high Preferment to be admitted into the Service of the Palace. This Word is more suitable to these Edifices, than to so many *Chinese* Tribunals which they call by this Name, in some Accounts, although for the most Part they are poorly repair'd, and scarcely inhabitable. The *Lolos*, who look upon the Hall where they give Audience, and all other Apartments, as their Property, take care to keep them in Repair, and beautify them. Besides the Officers of the Household, and others which serve by the Quarter, they have Captains who command the Militia of the Country. Part of this Militia consists in Horse, the other is made up of Foot, which are arm'd with Arrows, Spears, and often with Muskets.

Although the Horses of *Yun nan*, as well as those of *Se tcbuen*, are the smallest of *China*, they are very much valued; for besides that they are of a fine Colour, and well-proportion'd, they are strong, lively, and tractable. The

The Mountains within their Bounds must afford Mines of Iron and Copper, for they make their own Arms. The *Chinese* sometimes carry Arms to them, and there are some who insinuate themselves into the Houses of the Lords, and enrich themselves at the Cost of their Subjects.

The Country abounds in all Sorts of Commodities, and is enrich'd with Mines of Gold and Silver. The Dress of the Poble *Lolo* is a Pair of Drawers, a Linen Vest which comes no lower than the Knees, and a Straw Hat. They go with their Legs naked, and wear nothing but Sandals.

The Lords wear a *Tartar* Habit of Satin or Damask; the Ladies, over a long Gown which reaches to their Feet, wear a little Cloke which comes no lower than the Waist. It is in this Habit that they ride, even in the Marriage Ceremonies, or in the Visits which they pay, accompanied with their Waiting-Women on Horseback, and their Domesticks on Foot.



Of the Nation of the MIAO SSEE.

THE *Miao ssee* are scattered in the Provinces of *Se tcbuen*, *Koei tcheou*, *Hou quang*, and *Quang si*, and upon the Frontiers of the Province of *Quang tong*. Under this general Name divers People are compris'd; the greatest Part only differing from one another in certain Customs, and by some small Variety in the Language. Such are the *Miao ssee* of *Se tcbuen*, of the West of *Hou quang*, and of the North of *Koei tcheou*. They are more cruel and savage than the *Lolos*, and greater Enemies of the *Chinese*.

To subdue them, or at least to keep them under, they have built large Forts in some wretched Places with an incredible Charge; but by it they have succeeded

ceeded in hindering their Communication with one another. So the most powerful of the *Miao ssee* are block'd up with *Forts* and *Towns*, which are very expensive to the State, but which preserve the Peace.

Those which we are now speaking of, are as unlimited Masters of their People as the *Lo los*, but they have not, like them, received the Dignity of *Tchi fou* of *Tchi tcheou*, &c. They are accounted subdued if they remain quiet: If they do any Acts of Hostility, either to revenge themselves of the *Chinese*, who are often very troublesome Neighbours, or to give Proofs of their Valour, upon which they much value themselves, believing they are better Horsemen than any other Nation, the *Chinese* are content with driving them back into their Mountains, without attempting to force them thence. The Viceroy of the Province in vain cites them to appear even by Proxy, for they do just as they please. One of these *Miao ssee* Lords having been invited to come to a Meeting, where he was expected by the Viceroys of *Yun nan* and *Kcei tcheou se tcbuen*, and two Grandees of *Peking* sent by the Court to examine the Complaints which one of the Governors had made of his Conduct, resolutely refus'd to go thither; upon which the Grandees of the Court thought fit to dissemble, and treat with him by way of Negotiation.

These Lords have not only their Officers like the *Lo los*, but have under them Lords of a lower Rank, who, although Masters of their Vassals, are feudatory, and obliged to bring their Troops when they are order'd. These Lords Houses are as good as the best of the *Chinese*; their usual Arms are the Bow and the Half Pike. The Saddles are well made, and different from the *Chinese*, being narrower, higher, and having Stirrups of painted Wood.

Their Horses are very much valued, either on account of their Swiftnes, with which they climb up the highest Mountains, and come down on a Gallop,

lop, or for their Agility in jumping over the widest Ditches. There are some sold in these Parts, but at an extravagant Price.

The Chief Mandarins sometimes have them as Presents from their under Officers, who buy them at a great Price, to get the Favour of their Protectors; or even of the Lords of *Miao ssee*, when they have a good understanding with them. The *Chinese* relate surprising things concerning them, which seem very fabulous.

What they relate, which is not altogether incredible, is, that when they are about to choose the Officers of the Troops, they oblige the Candidates to make the Horses which they ride upon, jump over a Ditch of a certain Breadth, wherein there is lighted a bright Fire, and to order the Soldiers to ride full speed down the highest Mountains. They relate many other things like these, in which they run great Risques, if it is possible for a few Heroes of this Nation to perform such Wonders.

The *Miao ssee*, which are in the midst, and on the South of the Province of *Koei tcheou*, differ from these only in respect of Liberty; for without minding the different Names which the *Chinese* of the Country give them, which are the Names of Colonies, come from other Places, or sent by the Emperors and Conquerors of this Province, one may divide them into *Miao ssee* Unconquer'd, and *Miao ssee* Conquer'd.

These are still of two Sorts; some obey the *Chinese* Magistrates, and make a Part of the *Chinese* People, from whom they are distinguish'd by nothing but a Sort of Head Dress, which they wear instead of the common Cap which the *Chinese* use.

The others have hereditary Mandarins, who were originally little Officers, that serv'd in the *Chinese* Army of *Hong vou*, in the beginning of the last Royal Family, and who by way of Recompence were made
Masters,

Masters, some of six, others of ten, or even a greater Number of Villages of the Conquer'd *Miao ssee*.

These new Masters were supported by Garrisons plac'd in different Posts, which were the best of the Country, wherein are the Cities which are seen to this Day. The *Miao ssee* accustom'd themselves by degrees to the Yoke, and now they look upon their Mandarins as if they were of their own Nation, and they have receiv'd almost all their Customs.

Nevertheless they have not forgot their Country. They talk of what Province and City they belong to, and how many Generations they compute in the Province of *Koei tcheou*. The greatest Part compute fourteen, some sixteen, which agrees with the Æra of *Hong vou*.

Although their Jurisdiction is small, they do not want for Riches: Their Houses are large, commodious, and kept in good Repair; they hear at the first Demand the Causes of their Subjects; they have a Right to punish them, but not to put them to Death. From their Courts they appeal immediately to the Tribunal of the *Tchi fou*, and they have only the Prerogatives of *Tchi bien*.

They wrap up their Heads with a Piece of Linen, and wear nothing but a sort of Doublet and Breeches: But their Mandarins and their domestick Servants are clothed after the same Manner as the Mandarins and *Chinese* of the Country; especially when they go to the City, to visit the *Tchi fou* or any other Mandarin.

It is by these Mandarins of *Miao ssee* that the Missionaries who made the Maps of these Provinces, have had some Intelligence of the Unconquer'd *Miao ssee*, who are in the Province of *Koei tcheou* towards *Liping fou*, and who take up more than forty of our Leagues. For although they coasted along the North and West of their Country, in making the Map of the

the *Chinese* Cities, and of the Posts taken up by the Soldiers, who are round about almost within Sight of their Borders, they never saw one of the Unsubdued *Miao Jsee*.

They told them that these Unconquer'd *Miao Jsee* have Houses built of Brick of one Story high, and like those of the Conquer'd *Miao Jsee*. In the Ground Room they put the Cattle, Oxen, Cows, Sheep, Hogs, for in these Parts one hardly sees any other Animals, not even Horses; this makes their Houses dirty and stinking, in so much that those who are not used to it, can scarcely lie in the Upper Room. And indeed the *Tartars* choose rather to lie in the poor Lodgings of the Soldiers, than in these Houses, which in other respects appear pretty well built.

These *Miao Jsee* are divided into Villages, and live in great Unity together, although they are govern'd by none but by the Seniors of every Village. They cultivate the Earth, make Linen, and sorts of Carpets, which serve them for Coverlets in the Night. This Linen is not good, and is like bad Muslins, but the Carpets are well woven. Some are of Silk, of different Colours, red, yellow, and green; others of raw Thread, made of a sort of Hemp, which they dye after the same Manner. Their Dress is only a Pair of Drawers, and a sort of great Coat which they fold over their Stomach. The *Chinese* Merchants find means, by the Procurement, very likely, of the Mandarins of the Conquer'd *Miao Jsee*, to trade with the Savage *Miao Jsee*, and to buy the Wood of their Forests which they cut down, and throw into a River which runs through the middle of their Country. The *Chinese* who are of the other Side, a little lower, receive it, and make it into great Floats. The Price of the Merchandise is left in the Hands of him whom they agree upon; this Price consists commonly of a certain Number of Cows, Oxen, and Buf-

faloes. Of the Skins of these Animals the *Miao* *see* make Cuirasses, which they cover with little Plates of Iron, or beaten Copper, which makes them very ponderous, but very strong, and of great Use to these Nations.

Amongst the Conquer'd *Miao* *see*, there are some who have Chiefs of their own Nation; but these Chiefs have not the Civil Power. Moreover they differ from the *Chinese*, because they always make their Abode in the Villages, and never come to the City but on some extraordinary Occasion.

Those which the *Chinese* call *Mou lao*, which signifies, Rats of the Wood, and who are situated but three or four Leagues from the Posts of *Yun nan*, by the Province of *Koei tcheou*, are better cloath'd than any other *Miao* *see* of the Province. The Shape of their Garment is like a Bag, wide at the Bottom, and cut in two Pieces below the Elbow. Underneath there is a sort of Vest of another Colour; the Seams are covered with the smallest Shells they find in the Seas of *Yun nan*, or in the Lakes of the Country. The Cap and the rest of their Dress are much the same. The Stuff is made of large Threads, twisted from a sort of Hemp and Herbs, which is to us unknown. It is probably that which they make use of in the Carpets before mention'd, which is sometimes woven all plain, and of one Colour, and sometimes in little Squares of different Colours.

Amongst the Instruments of Musick which they play on, there is one compos'd of many small Pipes inserted into a greater, which has a Hole, or a sort of Reed, whose Sound is sweeter and more agreeable than the *Chinese* *Cbin*, which they look upon as a little Hand-Organ. They know how to keep Time in Dancing, and express in it, very well, the gay and the grave Airs, and sometimes they play upon a sort of Guitar; at other times they beat upon an Instrument

ment composed of two little Drums, set one against another; afterwards they turn it upside down, as if they were about to throw it down and dash it in Pieces.

These People have not amongst them any *Bonzes* who adhere to the Religion of *Fo*. Being thus free from this unhappy Engagement, which is a great Obstacle to the *Chinese* and *Lolos*; they might more readily embrace the true Religion; if they have not amongst them (which we are ignorant of) some worse Seducers, such as some *Tartar* Jugglers are.

In that Part of *Hou quang* which is nearest the Province of *Quang tong*, and that of *Quang si* which is dependant on *Yung tcheou fou*, are *Miao ssee* less civiliz'd, although they are thought to acknowledge the Jurisdiction of the Neighbouring Mandarins, and pay the Tribute, which they carry such as they please, and when they please; for in some Places they do not permit any Officer of the *Chinese* Tribunal to enter upon their Borders, and if he does, he runs the Risk of his Life. They go with their Feet naked, and by continual running upon their Mountains, they have so inur'd themselves, that they clamber up the steepest Rocks, and walk upon the most stony Grounds, with an incredible Swiftnes, and without receiving the least Inconvenience.

The Head-Dress of the Women is something odd and fantastical. They put upon their Heads a light Board, more than a Foot long, and five or six Inches broad, which they cover with their Hair, fastening it with Wax, so that they seem to have a Hair Hat. They cannot lean, nor lie down, but by leaning upon their Necks; and they are oblig'd to turn their Heads continually to the Right and the Left along the Roads, which in this Country are full of Woods and Thickets. The greatest Difficulty is when they would comb themselves; they must sit whole Hours by the Fire, to melt the Wax. After

After having clean'd their Hair, which they do three or four times a Year, they begin again to dress their Heads in the same Manner.

The *Miao ssee* think that this Head-Dress is very agreeable, and that it especially becomes the Young Women. The Old Women don't take so much Pains, but content themselves with gathering their Hair upon the Top of the Head with knotted Twists.

These *Miao ssee* are likewise call'd by the *Chinese* *Li gin*, and *Yao ssee*; they have many other Names, or rather many Nick-Names, for all these Names (which may have been remark'd already) and others such like, are so many Names of Contempt and Raillery, which the *Chinese* are not sparing of. Those which they call *Pa tcha i*, upon the Frontiers of *Quan tong*, and the *Lou tchai* upon those of *Quang si*, are more feared than scorn'd by the *Chinese* their Neighbours, whether of *Hou quang* or *Quan tong*. The first are called so, because their principal Towns are in Number eight; and the last, because they have six, which serve them as Refuges.

The *Chinese* have built fortified Towns on the North, East, and West of these Countries; which seem to have been built for no other purpose than to hinder the Incursions of these little Nations, for their Situation is very inconvenient. If one adds to these Towns all the Forts which have been erected about their Territories, there are above twenty.

Some of these Forts are neglected under the present Family; yet there are more than half which they still keep in Repair, and which are pretty well Garrisoned. These *Miao ssee* were wont to fall upon the *Chinese*, but they have at last obtain'd that they should put one of their People in the Hands of the Neighbouring Mandarin, who should be a Hostage for their good Behaviour. Moreover they have engag'd themselves to live peaceably with the *Chinese*, either because they have a Design to come and traffick in
their

their Cities, or because they don't like to come out of their Mountains.

The *Miao ssee* of the Province of *Quang si* are upon another Footing: They exercise upon their Subjects the Jurisdiction of *Tchi fou* of *Tchi bien*, &c. by a Prerogative which has been hereditary to them for many Centuries. They are originally *Chinese*; their Ancestors follow'd the two Conquerors of these Countries and *Ton king*, whose Names were *Fou pao* and *Ma yuen*. The first was the Generalissimo of the Armies sent by the Emperor *Quang vou ti* against the Rebels of the South, and the *Tong kinois*, who taking Advantage of the Troubles of the Empire, had taken by Force the Places which they found convenient for them.

Ma yuen the General march'd against them, and drove them back within their ancient Borders, and so frighten'd them, that his Name, after six Centuries, is still fear'd amongst them. He caus'd a Pillar of Brass to be rais'd upon the Mountain, which serves for a Boundary, with these *Chinese* Words: *Tong tcheu Tchi tche Kio tchi tchi mie*, which signify, that they should destroy the *Tong kinois*, if they pass'd that Brazen Pillar.

The *Tong kinois* still look upon this Inscription, one of the oldest of all *China*, as a Prophecy, which denotes the Duration of their Monarchy, and which shall continue till that Brazen Column shall be entirely consum'd by Time; therefore they take great Care to shelter it from the Injuries of the Weather, and surround it with great Stones, to render it more steady. They believe that in preserving this, they fix the Destiny of their Kingdom.

Ma yuen permitted his Officers and valiant Soldiers towards the Frontiers to secure a Possession, and he made them Masters of every Thing which he distributed to them. So these Mandarins of the *Miao ssee* hold, from the Beginning, their Authority from the

Emperor, to whom they are Tributary. They have their Soldiers, their Officers, and do not want for Fire-Arms, which they either make themselves in their Mountains, or buy privately of the *Chinese*.

That which is very troublesome for these People, is, that they are at War continually with, and destroying one another: Revenge never dies amongst them, but descends to their Posterity; the Great Grand Child shall endeavour the Revenge of his Great Grandfather's Death, if he believes it is not sufficiently reveng'd before. The *Chinese* Mandarins do not care to run any Hazard, to establish Peace amongst these People; they willingly wink at that which they cannot hinder, without risking the Lives of the *Chinese* Soldiers.

The Language of the *Miao ssee* of *Se tcbuen*, of the West of *Hou quang*, of the North of *Koei tcheou*, is the same; there is only some Difference in the Pronunciations, and some particular Words: But that of the *Miao ssee*, towards *Li ping fou*, is accounted mixt with the *Chinese* and the true *Miao ssee*, for the People of both Nations understand one another very well. They say that there are some Countries between *Quang si*, *Hou quang*, and *Koei tcheou*, of which those that are to the North the *Miao ssee* do not understand; this is what the Conquer'd *Miao ssee* affirm.

The *Chinese* give all these *Miao ssee* a very bad Character; they say, these People are wavering, treacherous, savage, and particularly very great Thieves. This did not appear true to *P. Regis*, and the Missionaries that accompanied him in making the Map of these Provinces; on the contrary they found them very faithful in returning the Clothes with which they were trusted, very attentive to, and diligent in obeying their Orders, laborious, and ready to do any thing. But perhaps the *Miao ssee* have Reason to be dissatisfied with the *Chinese*, who have taken from them all their best Lands, and who continue to seize on whatever

ever they find is for their Conveniency, if not prevented by the Fear of those they endeavour to plunder. However, it is certain that the *Chinese* neither love nor value the *Miao Jsee* and the *Lolos*, and that these People have still less Affection for the *Chinese*, whom they look upon as hard and troublesome Masters, who keep them shut up by their Garrisons, and as it were wedg'd in by a long Wall, which deprives them of all Communication with other Countries, from which they might get Assistance.

If one sees in the *Koei tcheou*, and in the other Territories, which formerly belong'd to them, or which they at present possess, any Towers, Cities, or Bridges, they were all built by the *Chinese*. The Iron Bridge, as it is call'd, which is in *Koei tcheou*, upon the great Road to *Yun nan*, is the Work of a *Chinese* General, whose Name is cut in a large Piece of Marble on one Side of the *Pan bo*: This is a Torrent, which is not wide, but very deep. On each Bank there is a great Door built between two Stone Piers, which are six or seven Feet broad, and seventeen or eighteen high. From each Pier, on the East Side, hang four Chains by great Rings, which are fasten'd to the Piers on the other Side, and kept together by little Chains, which make it look like Network with great Meshes. There are laid upon this some great Planks fasten'd to each other, but as they do not come quite home to the Piers, because the Chains belly out, especially when they are loaded, therefore there are fasten'd Consoles or Brackets on the same Level with the Door, which support a Floor that reaches to the Planks upon the Chains: On the Sides of the Planks there are placed little Pilasters of Wood, that support a Roof of the same Matter continued from one Side to the other, the Ends resting upon the Piers.

The *Chinese* have made some other Bridges in imitation of This, which is famous thro' the whole Empire; there is one especially, that is pretty well known,

upon the River *Kin cha kiang*, in the ancient Country of the *Lo los* of the Province of *Yun nan*; and in the Province of *Se tcbuen* there are two or three more, which are only supported by great Ropes; but these, tho' small, are tottering and unsafe, and nothing but Necessity could make one venture to cross them.

They have succeeded better in some Parts, both in the Province of *Se tcbuen*, at the Foot of the Mountains possess'd by the *Miao ssee*, and in the Province of *Chen si*, and in the District of *Han tcbong fou*: They have, by the Assistance of Consoles, fasten'd Pieces of Timber into the Rocks, upon which they have laid thick Planks, and so have made Bridges over Vallies, which serve for Roads, and sometimes are of a considerable Length.

All these Works were done by the Ancient *Chinese*, who were settled in these Provinces; which plainly shews the Superiority of Genius of these People, not only over the *Miao ssee*, and the *Lo los*, but even over all their neighbouring Nations, whether of West or South.



An Account of the Journey of the Peres Boures, Fontenay, Gerbillon, Le Comte, and Vespelou, from the Port of Ning Po to Peking; with a very exact and particular Description of all the Places through which they pass, in the Provinces of Tche Kiang, Kiang nan, Chan tong, and Pe tcheli.

ON November the 26th, 1687, we set Sail from *Ning Po*, on our Journey to *Peking*, to which Place we were order'd to repair by the Emperor; we embarked in the Evening with a Mandarin, who was appointed to attend us by the Governor.

The

The 27th, in the Morning, we pass'd by *Yu yaa bien* : Within the Bounds of this City is a pretty high Mountain, on which there is not a House to be seen but towards the Foot of it. A little River separates the City from a Palace, which was built by *Li Co lao*, to perpetuate the Memory of the Father of the Emperor *Van lie*.

He encompass'd a large Space of Ground with Walls, which afterwards was peopled, and is become a Part of the City. There is a Communication from one Part to the other, by a Bridge of three Arches, pretty well built; near which appear seven or eight Triumphal Arches, which are placed so near each other that they seem contiguous.

The same Day in the Evening we pass'd two Dikes, and soon after we came to a Place where they hoist up the Barks, in order to convey them into a Canal, which is nine or ten Foot higher than the Level of the River. They hoist up the Bark by means of a Slope or Declivity paved with large Stones, and when they have got it to the Top, they let it slide down another into the Canal. There are People who wait to be hired for this Purpose; they are not above a Quarter of an Hour about it, having the Help of two Captains.

That Part of the Country which we saw consists of large well cultivated Plains, bounded with barren Rocks, and frightful Mountains, some of which are cover'd with Pine and Cypress-Trees. These are the most common Trees, which we beheld, from *Ning Po* to *Hang tcheou*.

The Tallow-Tree is almost as common, especially towards *Ning Po*, where one hardly sees any other Sort. They were then without Leaves, and the Husks were fallen from the Fruit, which looking white, seem'd at a Distance to be a Tree in full Bloom. On the 28th in the Morning we pass'd a kind of a Lake, or rather an Arm of the Sea, call'd *Tsao bou*,
and

and this was at our own Expence, for the Mandarin declar'd his Commission extended no farther, and that he could not, now we were beyond the District of *Ning po*, oblige the Officers to furnish us with Necessaries. For this Reason we were obliged to hire new Barks, and bear the Mandarin's Expences as far as *Hang tcheou*.

This Day we sail'd along a very fine Canal, of which *P. Martini* makes mention, but does not say so much of it as it deserves. This Canal is near twenty Leagues in Length, it is lin'd on one Side with large flat Stones, five or six Foot long, two in Breadth, and two or three Inches thick; its Water is clear and sweet, the Breadth of it is generally about twenty or thirty Geometrical Paces, and sometimes forty or more; sometimes it runs a League together in a strait Line, and sometimes twice as much. On each Side of the Grand Canal are other small ones, which run along the Plains as far as the Mountains. These again are subdivided into such a great Number of others, that they seem to form a kind of Labyrinth, in a large extensive Plain, as level as the Surface of Ice.

It is in this agreeable Place that the City of *Chao hing* has its Situation: In the Streets are a great Number of Canals, which gives Occasion for such a Plenty of Bridges. They are very high, and generally have but one Arch, which is so slightly built towards the Top, that Carriages never pass over them; which makes a greater Number of Porters necessary. They pass over these Bridges by a kind of Stairs, of easy Ascent, and whose Steps are not above three Inches in Thickness. There are other Sorts of Bridges, made of Stones of eighteen Foot long, laid upon Piles in the manner of Planks. There are many of these over the great Canal, very handsomely built.

In the Neighbourhood of *Chao hing*, and from thence as far as *Hang tcheou*, we met with a continual Succession of Houses and Hamlets, which would make

make one imagine that it was one entire City. The Houses in the Country are generally better built, and kept in better Repair, than those of the common Sort in many Cities.

On the 29th we pass'd by *Siao chan*, a City of the third Rank; it is supposed to be so nam'd on account of a little Mountain that is in its Suburbs: this City is also water'd with several Canals; its Gates, as well as those of *Chao hing*, are cover'd with Plates of Iron.

The 30th we went, in a Calash, to within half a League of *Cien tang*, which we pass'd in less than an Hour and a half: This River is in Breadth, at this Place, about 4000 Geometrical Paces, and there is a very high Tide in it every Year, about the full Moon, in *October*. When we were over, we were accommodated with very handsome Calashes, which the Christians of *Hang tcheou* had taken Care to send. They accompanied us in a triumphant Manner to the Church, where we found the *Pere Intercetta*, grown grey with the Labours of his Apostolical Function, and who was not less venerable for his Virtue and Merit, than for his great Age.

As we were going to Court we were obliged, on that Account, to make and receive several Visits out of mere Formality. As we went to the Viceroy's Palace we pass'd along a very strait Street, about twenty five or thirty Foot in Breadth: The Middle is paved with large flat Stones, the other Part after the *European* Manner, but without any Descent; every House has one Story above the Ground Floor, under that is the Shop, which is towards the Street; on the Back-side is the Canal. There are Crouds of People as great as in the most frequented Streets of *Paris*, but not one Woman to be seen among them: This Street is adorned with several Triumphant Arches, placed at proper Distances, which make a beautiful Appearance. The rest of the Streets, especially where
the

the Soldiers and the *Tartars* live, are very different from this; the Houses for the most part are little better than Cottages, and not so well Peopled as that beforementioned.

We visited the Christians Burying-Place: All that Quarter, which is mountainous, is strewn with Tombs for the Space of two Leagues. We went afterwards upon the Lake, called *Si bou*, where the Christians had prepar'd us a Dinner, in a large Bark, that had a Hall and several commodious Apartments.

The Water of this Lake is exceeding clear, and more than a League and half in Circumference. On the Banks, in several Places, we had the Prospect of some agreeable Houses, but such as have nothing in them very extraordinary; perhaps because the *Tartars*, who have several times sack'd this City, have demolish'd the greatest Part of the Palaces.

The 19th of *December* we took Leave of the Mandarin, and after we had caused our Trunks to be put on board the Barks, we went to Prayers in the Church where the Christians were assembled; they furnish'd us with Calashes as before, and conducted us to the Bark which was design'd for us.

We pass'd about 200 Paces eastward, thro' a very strait Street, in the Suburbs; but as we turn'd out of it, before we came to the End, I could not tell how much farther it might extend. This Street is narrower than that which I spoke of before, the Houses are of two Stories, but very scanty; the Streets were crouded with People like the other, but there was not one Woman among them all.

The Bark we went on board of, though but a Third Rate, was very large, and extremely neat and commodious; it was more than sixteen Foot in Breadth, about seventy in Length, and ten or twelve in Height; We had a Hall, and four convenient Rooms, without reckoning the Kitchen, and the Place where our Attendants retired upon the same Deck. Every Room was
adorn'd

adorn'd with carved Work, painted and gilt; the rest was beautifully varnish'd, and the Cieling, consisting of divers Pannels, was painted after the *Chinese* Manner.

We have seen some of these Barks of the Burden of 200 Ton, and much more commodious for the Reception of entire Families, than most of their Houses. There were at least 400 Barks in the Canal that we sail'd in. It lies North-West of the City, and runs above a League in a strait Line. The Breadth of it is about thirty Yards: It is lin'd on each Side with Free-Stone: On the Banks are Rows of Houses, not more spacious than those in the Streets, and as full of People. The Barks, which lie on each Side of the Canal, are also crowded much in the same manner.

We were stop'd in our Bark till the 20th, because we were obliged to wait the Coming of the Viceroy, who intended to visit us, and bring us our Passport, which contain'd an Order for our being supply'd with all Necessaries, whether we travell'd by Land or Water, till we should arrive at the Court. It was therefore the 21st, in the Morning, that we parted from *Hang tcheou*. When we were out of the Suburbs, we found the Stones placed only on one Side of the Canal, on which there was also a Path paved with Free-Stone, for the Convenience of those who draw the Barks along; and in the low and marshy Places there is form'd a kind of a Causeway, with Stones of about eight Foot long, laid across each other by threes. These also serve for Bridges over the small Canals which run into the great one.

About four Leagues from *Hang tcheou*, we cross'd a Village call'd *Tan si*; it is built on both Sides of the Canal, on which are also two Keys, about four or 500 Geometrical Paces in Length; they are form'd of the same Free-Stone which lines the Sides of the Canal: There are Stairs for the Conveniency of every House,
which

which are much better built, and more uniform than those in the City. In the midst of the Village is a fine Bridge, with seven large Arches: That in the middle is forty five Foot wide; the rest diminish in proportion to the Descent of the Bridge. There are two or three great Bridges of one Arch only, and several smaller Canals, with Houses on each Side. About two *Lys* from the Village there is an Island in the Canal, in which is erected a very handsome *Pagod*.

The 22d, after having pass'd several Bridges, we found that the Canal grew narrower. We then arrived at a City, call'd *Che men bien*, ten Leagues from *Hang tcheou*. Hitherto our Passage was generally North-East, and the Country flat, full of Canals and Bridges: Houses and Hamlets were also very numerous, as well as Mulberry-Trees, of a dwarf Kind; planted almost every where in Plots like Orchards.

The 23d we arriv'd at *Kia hing fou*: we saw in our Passage a handsome *Pagod* upon the Bank of the Canal, and another in the Eastern Part of the Suburbs. The City is large, well peopled, and has a great Trade.

On the 24th, early in the Morning, we enter'd a very fine Canal, twenty five or thirty Paces wide, the Waters of which were exceeding clear. We cross'd a great Village, or Country-Town, call'd, *Ovan kiang king*, of large Extent: One Part communicates with the other, by the means of a Bridge of three great Arches, very curiously built: The Mid-Arch is forty five Foot wide, and twenty Foot high.

About twenty *Lys* from the Village that we quitted, we pass'd near another, on our left, call'd, *Hoan kia kien tchin*: It is in the Province of *Kiang nan*. We took it at first Sight for a City, it is so very large: It is divided and furrounded with Canals, quite cover'd with Barks; the Fields are well cultivated, and full of Hamlets. The Multitude and Largeness of the Canals, join'd to the Evenness of the Plain, which have

have not ſo much as the leaſt Eminence, make it probable that the Country has been formerly quite under Water, and that the *Chineſe*, who are extremely laborious, have drain'd it off, by making theſe Canals and Sluices, and by that means render'd it the moſt fertile and pleaſant Country in the World.

Ten Lys farther we arriv'd at *Pin vang*, which ſignifies an *even Proſpect*: It is a large Town, which we took at firſt for a City, on account of the Multitude of Houſes and Inhabitants. Several Canals are cut through the Streets, on which are a great Number of Barks, and alſo Bridges, very well built: Theſe Canals receive their Water from a great Lake on the Weſt Side of the Town.

Beyond this Town, the Canal is extended farther than one can ſee, in a Right Line, with a Cauſway of fine Free-Stone along the Edge of it. On the Eaſt appears another Lake, and theſe two Lakes reach as far as *Ou kiang*. About a League on this Side, we obſerv'd the Cauſway was ſeven Foot high, cover'd on all Sides with Free-Stone, which appear'd like a ſolid Bridge. At proper Diſtances there were ſmall Arches made through it, for the Water to paſs into the Fields, which were ſown with Rice, and at this Time quite flooded. This Night uſhering in the Feſtival of the Nativity, we ſaid Maſs in the Hall, which was as ſteddy as if the Bark had ſtood ſtill.

On Chriſtmas-Day we found our ſelves at the Foot of the Walls of *Sou tcheou*, in a Canal near forty Foot broad: It lies North and South, in a Right Line, along the Side of a Wall, at leaſt a League in Length. Our Bark was ſtop'd over-againſt a great Arch of a magnificent Bridge, under which is a Paſſage into a great Canal, which runs towards the Weſt.

In the Field, not far from the Bank, we beheld a kind of ſquare Pavillion, or Edifice, with a double Roof, cover'd with Yellow Tiles, and encompass'd with a Wall, with Holes through, towards the Top,
and

and adorn'd with Variety of Figures: It is a Monument which the Mandarins erected in Memory of the Honour done them by the Emperor *Cang bi*, when he visited their City without that splendid Equipage and Pomp which belong'd to his Dignity. There is engrav'd, on a Stone of this Edifice, the Instructions which were given by him to the Viceroy, for the Government of the People.

Early in the Morning we enter'd the City, through the West-Gate, and after having pass'd about five or six * Lys on different Canals, we arriv'd at our Church, where we found the *Pere Simon Rodorigues*, who presid'd over a numerous and zealous Society of Christians. Near the Gate, through which we enter'd, we saw a Tower six or seven Stories high; and in the Suburbs, about a League from the Walls, another of the same Height. The Figure was a Polygon.

This Day we receiv'd a Visit from *Hiu laoge*, Grandson of *Paul siu*, a most zealous Advocate for the Christian Religion: He is a *Hamlin*, that is, a Doctor of the highest Rank. He was chosen by his Majesty to be near his Person, for his Skill in Composing and Printing. This renders him a very considerable Person: His Billets of Invitation are wrote in the same manner as those of a Viceroy. This illustrious Christian, notwithstanding our Opposition, fell on his Knees to salute us, and beat his Forehead against the Earth, to shew the Respect that he bore to the Preachers of the Gospel. On the 26th we visited the Viceroy of the Province, who resides in this City, who receiv'd us with a great deal of Civility and Politeness.

The 28th we left *Sou tcheou*, pass'd along the great Canal about two *Mises* Northward, and then turn'd into one more small, towards the West, still continuing in the Suburbs for a League together.

* Ten Lys make a League.

After I had beheld the Walls of *Sou tcheou* on one Side only, and had consider'd the Largeness of the Suburbs, and the Multitude of the Barks, I easily persuaded my self that the City might be, as they assert, more than four Leagues in Circuit, and that it contains several Millions of Souls.

As soon as we left the Suburbs, the Canal grew considerably larger, and was extended in a Right Line the Space of ten Leagues, as far as *Vouffie bien*, a City of the Third Rank. We went close by the Walls, which are twenty four Foot high, but not very strong: There is a Fosse, or Canal, which encompassed the City, the Space between which and the Walls is very neatly kept, and affords very agreeable Walks; besides, the Canals crossing each other in several Places, form Variety of little Islands, which are famous for Tea that is sent from thence all over the Empire.

From hence the Canal runs North West through Fields extremely well cultivated, and as level as a Bowling-Green. There appears a continual Succession of Hamlets and Villages, which yield a very agreeable Prospect, there being nothing to intercept the Sight: But the most delightful Scene of all is, when the Prospect is bounded by some large City.

On the 30th of *December* in the Evening we arriv'd at *Tchan tcheou fou*, a very famous City, and of great Commerce. We only past a small Part of the Suburbs of about half a League: The Barks were so numerous that they quite cover'd the Water. This Evening they surpriz'd two Thieves, who by Favour of the Night crept into our Bark; one of them found means to make his Escape, and we hinder'd the other from being carried before the Mandarins; so that when he was let go, he made the best of his Way to a little Bark, where there were several of his Accomplices, with whom he disappear'd in an Instant: It is said that these Thieves burn a sort of a Pastil, the Fumes of which procure Sleep.

The 31st in the Morning we left *Tchan tcheou*, and found that the Canal was much narrower, being but twelve Foot broad; the Banks were seventeen or eighteen Foot high, and perpendicular: About forty nine Lys farther, the Canal runs in a straight Line quite out of Sight; the Sides were lin'd to the Height of Ten or Twelve Foot, with fine Square Pieces of grey Marble of the Colour of Slate.

About two Leagues on this Side *Tan yang* we were oblig'd to quit the Canal, and continue our Journey by Land: At this Place they were making the Canal of a greater Depth, that the Barks, which transport the Tribute to Court, might pass with Safety. Though the Passage had been closed but one Day, we found an infinite Number of Barks stopt, and those who belong'd to them, like us, pursuing their Journey by Land-Carriages.

The Mandarin of *Tan yang*, who had Notice of our coming the Day before, sent us Calashes, Horses and Porters to conduct us to *Tching kiang fou*. Those who carry'd us and our Baggage travelled at the Rate of a good *German* League an Hour, so that in two Hours Time we arriv'd at *Tan yang*; on this Side of which, near the Canal, we saw a Tower seven Stories high, and over two large Bridges of Marble with only one Arch: The Suburbs of this City are pav'd with Marble, and the Walls are of Brick twenty four foot high, and built on a Marble Foundation:

On the North of this City lies a Lake five or six Leagues in Circumference, on the Side of which we travell'd about a League before we arriv'd at *Malin*; it is a Town near two Leagues beyond *Tan yang*. We there pass'd the Night in a House that the Christians had prepar'd for us: Though this Town consists of one Street only, yet we were assur'd that it contains more than 200,000 Souls. It is pav'd with Marble, as all other Towns were, as far as *Tching kiang*

kiang fou ; in several Places we saw Pieces of white Marble six Foot in height, on which were several Figures *in Relievo*, but wretchedly done.

The second of *January* we arrived at *Tching kiang* : We pass'd about 1300 Geometrical Paces along the Suburbs, all paved with Marble ; the Pieces of Marble, wherewith the Middle of the Street is paved, are three Foot long, and two broad. After we had pass'd above a League by the Side of the Walls, which are thirty Foot high, and in good repair, we turned over a Marble Bridge into another Part of the Suburbs, where we met with such a Concourse of People, that a Passage could not be open'd for us without some Difficulty.

The City of *Tching kiang* is none of the largest, for it is only a League in Circumference ; but it is very considerable for Commerce, and being so near the Sea, may be reckon'd the Key of the Empire. Its Distance from the Sea does not exceed two Days Journey : It is also a fortified Place, there being a large Garrison, and eighteen Pieces of Cannon which command the Port.

We had not gone the Length of a Street in this Quarter, but we perceiv'd a little Mountain, the Top of which affords one of the most agreeable Prospects in the World. On one Side appears the City of *Tching kiang*, on the other the large River *Yang tse kiang*, which the *Chinese* call the Son of the Sea, or *Ta kiang*, the Great River, or, more simply, *Kiang*, The River ; and indeed it is so very large, that one would take it to be an Arm of the Sea. On the opposite Banks we beheld *Koua tcheou*, which, though not a City, has all the Privileges of one, and is a Place of great Trade : At the Foot of this Hill is the Port, where there is always a prodigious Concourse of People, who make no small Bustle and Noise.

'Twas here we cross'd the River, which at this Place is more than a League over; about 700 Paces in the River is a Place which looks like an enchanted Island, the Natives call it the Golden Mountain. It is about 600 Foot in Circumference; on the Top is a Tower several Stories high, encompass'd with Pagods and the Houses of the *Bonzes*.

On the other Side of the River we enter'd into a Canal, and pass'd *Koua tcheou* in the Night Time. Early in the Morning we arrived at *Yan thou fou*; it is a fine City, is well peopled, and has a great Trade. It is said to contain 2,000,000 of Souls.

The 10th of *January*, at six in the Evening, we proceeded in Litters, and took up our Lodgings about four Leagues and a half from thence at *Chao pe*, a large Town: We travell'd great Part of the Way on a fine Causeway, on the Side of a Canal. The 11th, after having travell'd seven Leagues without stopping, we arrived at *Kao yeou tcheou*: This Country is flat, and almost all under Water: We travell'd upon a Causeway of about thirty Foot broad, and ten or twelve high, cover'd in some Places with Marble, especially on the Side towards the Canal, which we left on our Right Hand.

Beyond this appear'd a great Lake, a League in Breadth, which is parallel to the Canal. The Country on the Right Hand is likewise overflow'd, excepting a few Spots which are sown with Rice, and on which appear several Hamlets, whose Houses are cover'd with Reeds, and the Walls made of Cane daub'd with Clay: The vast Number of Barks, under Sail, and rowing through the Fields, yielded a very diverting Spectacle.

We were inform'd that *Yao yeou tcheou* is a fine City, but we did not see it our selves, we only pass'd by the Side of the Walls about 1200 Paces. In the Suburbs we saw a Tower seven Stories high, and another square Edifice near the same Height, whose
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Dimensions decreased like a Pyramid, but did not, like it, end in a Point: The Suburbs were large and well built.

The 12th in the Morning we travell'd six Leagues on the Causeway, which lies between the Lake and the Canal: Here the Lake appear'd like a vast Ocean, with an infinite Number of Barks under Sail. We also saw large Flocks of Wild-fowl, which, when they were upon the Wing, seem'd to darken the Sky: In the Afternoon we travell'd six Leagues farther to *Pao hing bien*, our Road lying still between the Lake and the Canal. On the Right the Country is flat and well cultivated, but a great Part of it is under Water.

On the 14th, after having gone eight Leagues farther, we came to *Hoai ngan fou*, which seem'd to us to be a more considerable City, on all Accounts, than *Yang tcheou*. The Grand Master of the Waters, Canals and Rivers, has his Residence here, who then took up the publick Inn, where those whom the Emperor sends for ought to lodge, infomuch that we were obliged to content our selves with a wretched Hut made of Mats and Reeds, notwithstanding the Coldness of the Season, and the Snow, which drove into the Places where we lay. Three Mandarins lodged with us, who were greatly pleased with the Sight of some of our Books, and the Images of Paper which they found therein: We made them a Present of a *French Crown*, for which they return'd us the same Weight in Silver, and invited us to drink Tea in their Apartment, where they regaled us with several kinds of Fruits.

On the 15th in the Afternoon we went to lodge at *Tchin kiang pou*, a large Town about three Leagues farther: The Country is flat, well cultivated, and in some Places half under Water, which renders it fit for bearing Rice: Here are Plenty of Geese, Wild-Ducks, Pheasants, &c.

We did not leave this Place till the 17th, which was almost entirely taken up in crossing *Hoang ho*, or the Yellow River, on account of the Ice which retarded our Passage. The River at this Place is no more than 450 Toises, or 900 Yards in Breadth, the Mouth of it being twenty five Leagues distant: The Channel is indifferently straight, the Banks are of a yellowish Clay, which mixing with the Water makes it of the same Colour, whence it derives its Name. If this River was not kept within its Bounds by Dikes, it would make dreadful Havock in the Country, for which Reason they are very careful to keep them in Repair.

We took up our Lodgings in a Country Town; the Road to it was exceeding smooth and pleasant, the Plains well cultivated, and full of Hamlets, some not fifty, and none more than 200 Paces distant from each other. About a League from the River we met with a Causeway discontinued in one Place, over which is a kind of a Wooden Bridge, supported by large Stones of ten or twelve Foot high. The Bridge is about 300 Paces in length, paved very handsomly with square Stones. We afterwards pass'd a Canal parallel to the Yellow River, which runs directly North, and took notice of three other fine Causeways as we pass'd along, which are the common Roads to different Cities.

Hitherto we had not met with one Flock of Sheep in our Journey, but we had seen Plenty of white Goats, and black Hogs, but few Cows and Buffaloes, a great many small Mules, Affes, and a sorry kind of Horses, which are generally used for Travelling. The People are so numerous that they perform the Offices of Beasts of Burden themselves, even to the carrying each other; and tho' the Land is very fruitful and well cultivated, yet it would not suffice to yield Sustenance both for Man and Beast. The Houses of the Suburbs and Country Towns, beyond

yond *Hoai ngan*, are made of Reeds and Earth, and cover'd with Straw.

The 18th we travell'd eleven Leagues to *Sou tsien bien*; the Country still continued flat and level, with several large Causeways, the Descent or Slopes on each Side of which are kept in good Repair: These Causeways are commonly ten or twelve Foot high, and twenty five or thirty broad, which renders Travelling very commodious and pleasant.

Almost all the Day our Journey lay by the Side of a small River, whose Stream is very swift; by the Course it is probably the same we mistook for an artificial Canal the Evening before: The Land here is marshy, full of Water, and the Trees which grow in that Place resemble the Birch-Tree.

Sou tsien bien stands upon a rising Ground, the Walls are half in Ruins, and the Suburbs are much preferable to the City: Near the Walls appear'd a kind of a Palace newly built, which is a Monument in honour of the Emperor *Cang hi*, who pass'd through this City on his Way to *Sou tcheou*. The principal Part of this Edifice is a sort of an oblong square Salon, open on all Sides, with a double Roof cover'd with Yellow Tiles.

On the 19th we left *Sou tsien*; about half a League beyond it we found seven flat Bridges lying all in the same Line: They are each 100 Foot long, with Rails on both Sides, and Triumphal Arches at each End, made of Wood; beyond this they were building another, and still farther we found a ninth, but not very neatly built. The Number of the Canals, which seem here to form a kind of a Labyrinth, make these Bridges necessary; the Country still continues flat, but not so smooth and level as before, nor yet so well peopled nor cultivated as on the preceding Days; the Soil is hard, black and barren, and the Houses made of Straw and Earth.

This Day and the following we travell'd but Six Leagues, and stop'd at *Hong boa pou*, a pretty large Town, where the Country had a better Aspect, and the Hamlets were more frequent. We also met with a sort of Centry-Boxes for Sentinels, placed at proper Distances: The Causeway reaches no farther than *Sou tsien*. On this Day we discover'd a Flock of Sheep, which was the first we had seen; the Reason of this perhaps is, because they let none of their Land lie uncultivated, and consequently there must be but little Grass.

The 21st we began to see several Orchards planted with Fruit-Trees: The Road in general, beyond *Yang tcheou*, is extremely good and commodious; for tho' it was the Depth of Winter, we did not find one bad Step; there is neither Dirt, nor Stones, nor the least Inequality: After Dinner we went Six Ly's farther; on our Right we saw a Hill, whose Ridge runs North and South; we lodg'd at *Li kia chuang*.

As far as this Town we had seen lying in the Fields a great many Rollers, some hollow in the middle, some solid, which serv'd to level the Ground, and keep it smooth. On the 22d we cross'd the little River, on whose Bank the Town stands, and four Leagues beyond came to *Y tcheou*, where the Aspect of the Country continu'd still the same, and the Roads were dry and sandy: This City seem'd to be no more than half a League in Circumference; the Walls were of Brick, and in good Repair.

The Governor made us a Visit in our Inn, and dispatch'd a Messenger to give Notice of our coming along the Road, which prov'd very serviceable to us, otherwise we should have found it difficult in this Province [*Chan tong*] to have got a sufficient Number of Porters to have carry'd our Baggage.

We pass'd into one Part of the Suburbs, over a Bridge with five small Arches; it is of Marble, with Rails of the same, adorn'd with Lions very indifferently

carv'd. Without the Suburbs are a great Number of Tombs made of Earth, in the Form of a Pyramid, with Inscriptions engrav'd on Marble: We lodg'd Four Leagues beyond *Y tcheou*, at a wretched Town, whose Houses were made of Earth cover'd with Stubble; the Soil is sandy, which renders the Road troublesome to Travellers on account of the Dust. Beyond *Y tcheou* the Country is not so open, for one begins to see quick-set Hedges of a strong rugged kind of a Thorn: At the distance of every half League, we met with Sentinels in their Boxes, or Huts, which are about Twelve Foot high, made of Earth or Turf: They make Signals in the Night by putting Fire on the Top of their Huts, and in the Day by hanging up Pieces of Cloth.

The 23d we travell'd Nine or Ten Leagues: In the Morning the Country was very unequal, and sometimes we were forc'd to go down very steep Descents; the Land in many Places was barren; but in the Evening we came into a very fertile Plain, lying between two Ridges of Mountains, one on the East, the other on the West; these latter were high, steep, and craggy, and frightful to behold on account of the naked Rocks.

The Houses of the Towns that we saw are built of Stone, in a very coarse manner; the People are generally employ'd in spinning or weaving the gray Silk of *Chan tong*. It was there we first saw the wild Silk-Worms that live indifferently on all sorts of Leaves, which produce a greyish Silk, of which is made the Stuff call'd *Hien tcheou*; it washes very well, and is used throughout the Empire; tho' it is not very glossy, it is worn by Persons of Quality in their own Houses.

The 24th we travel'd all the Day between barren Mountains, but the Valleys are well cultivated and peopled. We din'd at *Mong in bien*, a small City, whose Walls are but Twelve Foot high, and in bad Repair:

Repair: Tho' the Road was full of Ascents and Descents, it was very dry and good, but dusty.

The 25th we went Eight Leagues, and pass'd through the Suburbs of a small City, [*Sin lai bien.*] Our Road lay through a fine level Country, well-inhabited and cultivated, and abounding with Fruit-Trees: The Ridge of Mountains still continued on both Sides, about a League from the Road; here and there appear'd an open Space, through which one might see the Country at a vast Distance.

The 26th, after having travell'd three Hours among frightful desert Mountains, we came to a Plain well-cultivated, and abounding with Fruit-Trees. After Dinner we found the Country equally charming, till we came to *Tai ngan tcheou*, which lies at the Foot of a hideous Mountain, which covers it from the North-Winds: This City has a very agreeable Situation, and the Walls are Twenty-five Foot high; but the Houses within are very despicable.

The 27th we rested to give Time for our Baggage, which came a different Road, to overtake us. The 28th we travell'd Nine or Ten Leagues among steep craggy Mountains, where very little of the Land was cultivated, tho' the Towns were numerous enough, and well-peopled: One Third of them had large Wens or Swellings in their Necks: It is supposed that the Well-Water, which they are oblig'd to make use of, is the Cause.

The Inns are very inconvenient; the Beds are only Brick Forms of the Length of a Man: The Entertainment is also very bad, tho' Pheasants are not much more than a Penny a piece. The Mountains, which I mention'd before, are not extremely high, but they are generally without any Trees: Some of them are cover'd with Earth, and were formerly cultivated; and their being neglected now, is the only remaining Sign of the Ravages of War that we have hitherto
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perceiv'd: Any other Kingdom would have been exhausted of Men, after so many unheard of Massacres; for it is scarcely credible how many Millions of Men have perish'd by Famine and Sword, since the last Emperor of the Dynasty of *Ming*. The Decline of this Dynasty began by an almost general Famine: This Calamity was favourable to a great Number of *Banditti*, whose Intention was to live by open Violence; they enter'd, Sword in Hand, into the Towns and Cities, and taking from thence the choicest young Men, they massacred the rest of the Family, to the end that they having neither Father, nor Mother, nor House, nor Home, might remain firmly attach'd to their Interest.

The Heads of these *Banditti* made away with each other, till at length there were but two left, one of whom was so ambitious as to aspire after the Empire; to facilitate which Design, he made himself Master of *Peking*, and oblig'd the Emperor to hang himself thro' Despair; even whole Provinces were depopulated; to which if you add the War made by the *Tartars*, who were invited to suppress the *Banditti*, and the last Civil War, it will be no hard Matter to conclude, that no Empire but *China* could undergo such Devastations without being intirely ruin'd.

The 29th we travell'd three Leagues between Mountains as rugged and craggy as before: We pass'd by one in Shape of a Cone, on whose Top was a small Pagod, to which they ascended by very difficult Stairs of about 200 Steps. Soon after there appear'd in view an extensive Plain, wherein we travell'd the rest of the Day, very much incommoded with Dust, otherwise the Road was extremely good. At the end of Nine Leagues we took up our Lodging; but about two Leagues before we arriv'd, we pass'd near a small City call'd *Tchang tsin bien*; we were oblig'd to pass over a Bridge built before the Gate of the City, across a River which was then dry.

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This Bridge consists of Nine Arches, supported by very large square Stone Piers, which make the Arches but small: The Posts which support the Rails are rudely carved in the Shape of Animals; the whole is made up of a kind of blackish Marble, quite rough and unpolish'd, and the Pavement of the Bridge is of the same. We found a great deal of this Marble in the two Provinces that we pass'd thro', but especially in this of *Chan tong*, wherein we are; and it is probable that the Mountains which we saw consist of it, because in those Places where the Earth was wash'd away, they had the same Appearance.

The 30th we travell'd Ten Leagues in a champaign Country, well cultivated, and abounding with large Hamlets or Villages, which one might easily mistake for Country-Towns. The Road is dusty, which incommodes Travellers very much: In every Town are several Pagods, which are the only Edifices built with Brick; all the rest are of Earth and Straw: The Roofs and Parts near them are full of Ornaments, such as Foliage, Birds, and Dragons, and are cover'd with red and blue japan'd Tiles.

In the Country we beheld, from time to time, several Tombs made of Earth, in the Form of a Pyramid; and there are generally in these Places small Groves of Cypress, with a flat Leaf, which look very pretty. Before Noon we pass'd near *Yu tching bien*; it is a square City, whose Walls are made of temper'd Earth mix'd with Straw; and, in several Places, of Bricks harden'd by the Sun, and rough-cast with Potters Clay; the Publick-Houses, or Inns, are the most wretched we have yet seen.

Besides a great number of Towns which lie across the high Road, we often meet with Inns on the Borders of it; these are miserable Huts made of Reeds, or at best a kind of Cottages, with Walls made of h. Mud

Mud and Earth, much frequented by the Vulgar: On the greatest Part of the Towers may be seen Iron Bells, very inartificially cast.

The Extent of our Journey on the 31st was Twelve Leagues: Within two Leagues of the Town where we lodg'd, we saw on our Left the City *Pin yuen bien*, which seem'd to be about two Leagues in Circumference. We saw in the Suburbs we pass'd thro' an infinite Number of People, and a great many Timber-Yards full of Wood, for which there appear'd to be a great Demand.

Eight Leagues from this City we found *Te tcheou*, a large City, situate on the great Royal Canal, and encompass'd with fine Brick Walls: That Part of the Suburbs through which we pass'd, appear'd like a City for Extent and Number of People. From *Te tcheou* the Road, which was before a little hollow, became level with the Ground about it, and, excepting the Dust, was exceeding pleasant. The Plain is as level as a Garden, full of small Towns surrounded with Fruit-Trees, and diversify'd with Groves of Cypress planted near the Tombs, which form a very agreeable Landskip; the Soil is a kind of Potters Clay, but somewhat more gray and soft, and the Carts are drawn by Oxen, in the same manner as by Horses in *Europe*; the Houses are mostly made of Earth, and are very low, with almost flat Roofs. They are compos'd of Reeds cover'd with Earth, and supported with Mats which lie upon the Spars and Joists. One may judge by this Specimen of the Goodness of the Inns, which are not so well built by much. They use no Fire-Wood; their principal Fuel is Pit-Coal, and that cannot be cheap, for in the Inns they burn a great Quantity of Reeds and Stubble, of which there is abundance.

The Royal Canal, which lies to the North of this City was frozen up, on which for half a League together

gether we saw a Row of Barks, which lay so near each other, that they seem'd to touch. Beyond *Hang boa pou* we saw frequently a sort of square Towers made of Brick, consisting of two Stories: Their Height is about Forty-five Foot, their Length Fifty or Sixty, and their Breadth Eighteen or Twenty, with Seven Battlements on one Side, and Three on the other: Their Towns are inclosed with little Mud-Walls, with two Gates at each Extremity of the chief Streets, and over these Gates are the Pagods, or Idol Temples.

The 1st of *February*, four Leagues from the Place where we lodg'd, we enter'd the Province of *Pe tche-li*: We pass'd through the Extremity of the Suburbs of *King tcheou*; the Walls seem'd to be made of Earth; we judg'd it to be square, like the rest of the *Chinese* Cities. Within the City appears an Hexagonal Tower of eleven or twelve Stories, but decreasing in Circumference as it rises higher: There were Windows on all sides of each Story. We beheld several of the smaller Towers in the North and South Parts of the Suburbs: The Inhabitants make use of these Towers to secure their Effects in troublesome Times, and when they fear an Irruption of Robbers: The Houses of the Country-Towns are of Earth and Straw, and their Roofs are almost flat. To speak in general, in all our Journey from *Ning po* we did not take notice of one Building, except the Publick ones, that was worthy of Observation: We took up our Lodging five Leagues beyond *King tcheou*, at a City call'd *Fou tching bien*. It was there that we learn'd that the Empress, Mother of the Emperor *Cang bi*, died on the 27th of the preceding Month. In conformity to the Custom of the Empire, we took from our Caps the Tufts of red Silk; this is accounted a Distinction or Sign of Mourning. This Ceremony is observ'd for twenty-seven Days throughout the Empire,

pire, accounting from the Time the News first arriv'd, and if any Person fails herein, he is liable to be punish'd.

The 2d was the Beginning of the *Chinese* Year; this is observ'd as a Time of Rejoicing for several Days: Besides the common Salutations, there were publick Diversions, Illuminations, and Fire-Works.

This Day, after having din'd at a large Town seven Leagues from *Fou tching*, when we left the Town, we pass'd over a fine Marble Bridge, about twenty Foot long; the Rails were of Marble also, with Figures in *Basso relievo*, more accurately done than what we had seen before: There is a great Quantity of Marble in this Province; the Country is level and well cultivated, full of Towns and Villages. The little Towers we mention'd before are also very numerous, insomuch that one would, at a distance, take the Towns to be so many Fortresses; all the Houses are made of Earth, with flat Roofs, cover'd with Straw. We met upon the Road a great number of Couriers, with little Boxes at their Backs, wrap'd in yellow Stuff, which is the Imperial Colour; they were probably carrying the News of the Decease of the Empress to different Places. This Evening we travell'd four or five Leagues; and, after having pass'd near *Hien bien*, we took up our Lodging at *Kie kia lin*.

Our Journey the 3d was eleven Leagues: After we had travell'd about two Hours, we pass'd near the Walls of *Ho kien fou*, which might be about two Leagues in Compass; the Figure of it was square, the Walls and Parapets were of Brick, and in very good Repair: We took up our Lodging at a City call'd *Gin kieou bien*. The Face of the Country that we pass'd through, was much the same as the preceding Days: We observ'd in divers Places Marble Monuments, with Inscriptions placed perpendicularly on the Top of a great Marble Tortoise. From
Ning

Ning po we had beheld neither Woods nor Forest, but all the Land was well cultivated, except that which was flooded, and a few barren Mountains.

The 4th we left *Gin kieou bien*, which is a City of an oblong square Form, about 1400 Paces in Circuit: The Walls and Parapets are of Brick, with Towers at certain Distances, and are more than thirty Foot high; the Houses, as well as those of the Country-Towns, are likewise of Brick, whose Roofs are very handsome.

Five Leagues from this City we pass'd by a large Trading Town, in the middle of which is a Triumphal Arch; immediately beyond this Town a Causeway begins, and a League farther we came to marshy Land, through which the Causeway is continu'd about 500 Paces, at the End of which is a large Town, with three Wooden Bridges over the same Number of Canals.

Two Leagues from hence we pass'd through the City *Hiong bien*. The Street we went thro', is adorn'd with four Triumphal Arches; the Pillars stand upon Bases of white Marble about three Foot high, compos'd of four Stones bound together with Iron Hoops, and fasten'd with large Pins of the same Metal; the Pillars themselves were of Wood.

After we left *Hiong bien*, where we dined, we went four Leagues farther to *Pe keou bo*, a large Town, where we took up our Lodging. At the two Extremities of this Place are two Gates, with Pagods built over them; the Country-Towns begin now to be more neat, and the Houses are cover'd with thick Tiles.

The 5th, at the distance of two Leagues from the Town, we pass'd several Canals; and one League farther we cross'd *Sin tching bien*; it is of a square Figure, and is no more than 12 or 1300 Paces in Compass.

After

After Dinner we cross'd the City *Tfo cheou*, through the principal Street, which is very broad, and lies in a right Line. This City is 3000 Paces in Circumference, and is better peopled than the rest. The Suburbs on the North and South Sides of it are very large, the Streets handsome and straight; but the Houses are low, after the *Chinese* manner, none of them exceeding two Stories. At our Departure out of the North Part of the Suburbs we met with a very agreeable Prospect; on the Right was a spacious Plain, which, as far as our Sight could reach, was without the least Eminence or Inequality; on the Left was a Chain of Mountains, on the Side of which our Road lay to *Peking*, and which seem'd to be the Bounds of the Province *Pe tche li*.

Soon after we came to a Bridge of nine Arches, which are supported by Piers of square Stone: The whole Work is solid and strong, and the Bridge is paved with large square Stones, and the Sides of it are wall'd or rail'd with large Pieces of Marble, two Foot and a Half high, which slide into Grooves in the Sides of Posts made of the same: There are sixty-two of these Posts on each Side. The Pieces of Marble in the middle are about six Foot long, but they decrease gradually towards each End of the Bridge. One Part of the Bridge is join'd to a Causeway made of Earth, about 500 Paces in Length; at the End of it is another Bridge made like the former, on each Side of which are thirty-four Posts. At the Entrance we left on the Right a *Che Pei*, that is, a large Marble Stone placed in a large square Room made of Brick; it is supported by a Marble Base, two Foot and a Half high, and four Paces square. It is, doubtless, a Monument erected to the Memory of some illustrious Person, of which we had seen several near the Road.

For three Days past the Soil was more grey and hard than usual, and we continued to meet an infinite Number of Passengers going backward and forward.

We took up our Lodging two Leagues from *Tfo tcheou*, at a large Town call'd *Leou li ho*. We travell'd this Day twelve Leagues.

The 6th we left this Town, and as soon as we were got out of the Suburbs, we found a very handsome Bridge, about a hundred Geometrical Paces in Length, and twenty Foot in Breadth, with two large Triumphal Arches at each End. The Rails or Side-Walls of the Bridge consist of large flat Stones, some white, others grey, which are supported by small Pillars of the same, very much resembling Marble. These Stones are artificially cut, and adorn'd with variety of Mouldings. The Bridge is paved with large handsome flat Stones, to which is join'd a great Causeway, twenty Foot broad, and six or seven hundred Paces long; it is paved in the same manner.

Four Leagues from *Leou li ho* is situate *Leang biang bien*, a considerable City, but very indifferently wall'd. About a League beyond this, we pass'd over a fine Bridge, the Rails or Side-Walls of which are large handsome white Stones: At the four Extremities were placed the Figures of Elephants. We saw another, the great Stones on the Side-Walls of which were carv'd like Rails. We travell'd this Day but three Leagues.

We stop'd at a Village eight Leagues on this side *Peking*, to wait for News from the Fathers of our Society, who were at Court. We there learn'd the melancholy News of the Death of *P. Ferdinand Verbieft*, which happen'd the 28th of *January*. The Emperor spared nothing that was necessary for his Preservation, whom he honour'd with his Favour. One of his chief Physicians was order'd to attend, but too late, for he inform'd the Emperor, to use his own Expression, *That Nine Parts of him in Ten were already dead*; and he accordingly expired a few Days after.

The 7th, the Fathers at Court sent an Officer of the Mathematical Tribunal to conduct us to *Peking*.

None

None of them were permitted to come in Person, on Account of Mourning for *Pere Verbiest*, which they were oblig'd to observe after the *Chinese* manner. We set forward on our Journey about One in the Afternoon.

On this Road, which is forty Yards and upwards in Breadth, there was such a dreadful Noise caused by the Multitude of People, Horses, Mules, Asses, Camels, Chafes, Litters, and Carts, that it is impossible to give you any tolerable Notion of it.

We cross'd *Lou keou kiao* about three Leagues from *Peking*: It is a little City, about 1200 Paces in compass; the Appearance of it was very agreeable, the Walls were extremely well built, and it had two double Gates, with a Place for Arms, and handsome Rooms over it. At the Entrance of the City we pass'd over a Bridge, the finest we had yet seen; the Arches were small, but the Walls on each Side were made of a hard whitish Stone resembling Marble. Each Stone was five Foot long, three high, and seven or eight Inches thick, supported at each End with small Pillars, adorn'd with Mouldings, and the Figures of Lions. I reckon'd, on one Side only, 147 of these Pillars. It was paved with large flat Stones, joined as exactly together as the Floor of a Hall. The Walls of the City are handsomly built, and are Forty Foot high. The Rampart is not very thick; the raised Way is broad, and artificially made, as well as the Parapet, the Battlements of which are very near each other. The Road from this City to *Peking* looks like one continued Street, there is such a Number of People continually passing backward and forward.

Four or five hundred Paces from the farther Gate we were stop'd at the Custom-House, but our Baggage was suffer'd to pass without Examination. During our Stay, a Person open'd the Window of my Vehicle, and demanded if we were come to pay Tribute to the Emperor, for it is worth observing, that the *Chinese*

think themselves to be, by far, the most considerable Part of the World, and all those Nations that send Presents to their Emperors are their Tributaries. Thus they not only place *Korea*, *Japan*, *Bengal*, and *Sar-macand* in that Number, but even all the *Mahometans*, and the *Muscovites* themselves.

About a League before we arriv'd at *Peking*, we saw all the Country over-run with little Groves of pretty tall Trees, and enclos'd with Walls made of Earth. These are so many different Burying-Places. About Four in the Afternoon we enter'd *Peking*, thro' a double Gate, as all the other Gates of the City are. It was quite cover'd with Iron Plates, fasten'd with a great many Rows of very large Nails. The Walls are from thirty to thirty-five Foot high, on which are placed square Towers at proper distances. The Street thro' which we pass'd lay in a direct Line, and was in Breadth from forty-five to fifty Foot. We pass'd along it a good half League, in the midst of an incredible Throng of People; and yet not one Woman was to be seen among them. Every now and then we met with a kind of Mountebanks or Jugglers, with Crouds about them of fifty or sixty Men. A Stranger would naturally conclude it was the Time of some great Fair, or other publick Assembly.

We could not perceive the End of this large Street, when we turn'd short into another almost as large as the former, and the Throngs of People the same. In both these Streets the Houses are low, being nothing but a Ground-Floor; and there is nothing to attract the Eyes, but the Shops of the great Merchants, which for Neatness and Riches excel most in *Europe*. The Entrance into these Shops is finely adorn'd with Gilding, Paintings, and Sculptures, in a Manner which is very beautiful to behold.

At the End of this Street we enter'd into the Second City, that is, the City of the *Tartars*: The Gate at this Place was double, as before: The second or in-ward

ward Gate has a large Edifice built over it, with a double Roof; it consists of two Storie: The Tiles are japan'd, and the lower Part is adorn'd with Painting and Sculptures. The Advance-Wall in the Place, which answers to the Gate, has likewise an Edifice erected over it, much larger than the former: It is four Stories high, with twelve square Windows in each, which yields an agreeable Prospect at the Entrance of the second Street of the *Chinese* City.

When we were through both the Gates, we turn'd on the right Hand to the *Portuguese* Jesuit's House, which is over-against, and not far from the Rampart. We pass'd thro' three little Gates, into a square regular Court, on each Side of which was a handsome square Tower, the Tops of them were built in the Manner of an Observatory. In that on the right Hand was a very fine Organ, and in the other a Clock with several Bells.

At the Beginning of the *Chinese* Year, all *Peking* came to see these Curiosities, and the Court was never empty from Morning till Night, during which Time the Organ play'd, and the Chimes went; and many went into the Church, who were inform'd, by a Person appointed for that Purpose, of the Mysteries represented by the Paintings; insomuch that several, who only sought to satisfy their natural Curiosity, met unawares with Motives for their Conversion to the Christian Faith.

An Account of the Journey of certain Chinese from Siam to China by Land; extracted from their own Memoirs.

TO travel from the Kingdom of *Siam* to *China*, according to some *Chinese* Memoirs, it is necessary to cross the Kingdom of *Labos*; the principal and best

best peopled Cities through which they pass, are *Kiang haii*, *Kiang seng*, *Kemeret mohang seng*, the Capital of *Labos mohang lee*, *Mohang long*, the Capital of another Principality or Province, and *Mohang Vinan*, which borders upon *China*, or which is Part of *China* itself.

From *Kiang haii*, or * *Mohang kiai*, to *M. Kiang seng*, is reckon'd seven Days Journey; from *M. Kiang Seng* to *M. Keinaral*, seven other Days Journey; from *M. Keinaral* to *M. Leng*, eight Days Journey; from *M. Leng* to *M. Lee*, seven Days Journey; from *M. Lee* to *M. Meng*, eleven Days Journey; from *M. Men* going towards the North, we came to *M. Vinan*, from whence in a little time we come into *China*.

From the Confines of the Kingdom of *Siam* to *M. Leng*, the Capital of *Labos*, there are a great many Woods and Rivers, and numerous Plantations. They met with neither wild Beasts nor Robbers in all their Journey; the greatest Part of the Roads are impassable with Carts.

M. Leng, the Capital, hath neither Walls nor Fortresses, but is incompass'd with Palifades; its Circuit is about 400 *Senes*, every *Sene* is twenty *Siamese* Fathoms.

On the West of this Capital is *M. Co sang pii*, and still further Westward is the great Forest of *Pabima pan*. *M. Co sang pii* was heretofore inhabited by a certain People called *Tai yai*, and the Country which they were Masters of was a very large Kingdom; it took up three Months to travel round it, but at present it is no more than a vast Forest, which joins to that of *Pabima pan*.

The *Siamese* have often been heard to say, that on the North of the Kingdom of *Siam* there were a People who had the same Religion, the same Customs, and the same Language with themselves; and

* All these pretended Cities are dignified with the Title of *Mohang*, which I shall afterwards signify by the Letter *M.* to avoid Repetition.

that it was from this People they had borrowed all these things, even to the very Name of their Kingdom: And this Nation, according to the *Siamese* themselves, is the same that the *Chinese* in their Memoirs call *Tai yai*.

But because the *Siamese* affirm that in this Nation the Priests are the principal Rulers, it is very likely that the Country which the *Chinese* call *Tai yai*, is the same the *Tartars* call *Lassa*, which is the Dominions of the Sovereign Pontif of the *Lamas*; and that the City of *Co sang pii* is the same as *Barantola*, where the Grand *Lama* keeps his Court, and governs all his Subjects with an absolute Authority.

This appears the more likely, not to say certain, because the Religion of the *Lamas* greatly resembles the *Siamese*; they have both the same Idols, the same Shape, and Garments of the same Colour. Besides the Situation of *Lassa* exactly quadrates with what the *Chinese* call *Tai yai*, and with the Kingdom to which the *Siamese* declare their Religion and Language are owing. They are both situated on the North of *Siam*, in a cold Climate, where Snow falls in *December*, *January* and *February*: All the Difference is, that the *Talapoins* of *Siam* are strict and constant in the Observation of their Laws, whereas the *Lamas* are more loose and unconstant: But this Diversity is rather a Sign of the Difference of their Manners, than want of Conformity in their Religion.

Mobang leng, Capital of *Labos*, is situate on the Banks of *Menan tai*, or *Menan lai*, which is the Name of the River that runs through it, which River is full of Rocks, and hath its Rise in the North in a Mountain called *Pang yeng*, then taking its Course towards *M. Camorel*, it falls into the River *Menang kon* towards *Bem kiop*. The River of *Siam* has its Source in a Mountain called *King daun*, and that of *Kiang bai* discharges it self into the principal River of the Kingdom of *Siam*, commonly called *Menan*.

In the Capital of the Kingdom of *Labos* there is a great Plenty of Rice, and so very cheap, that for a *Foua*, which is a few Halfpence of our Money, one may buy fifty or sixty Pound.

There are few Fish, but to make amends for that, there is the Flesh of Buffaloes, Deer, &c. in great Plenty. The Months of *May*, *June* and *July*, are the Seasons for Fruit; which are the same Sort that we meet with in the Kingdom of *Siam*, except the *Tbcureon*, or *Doarion*, and *Mangeuiton*.

Five Days Journey from *Mobang leng* towards the North there are Mines of Gold, Silver, Copper, and a kind of Red Sulphur of a very strong Smell; 200 *Senes* from the same City, and the same Side, there is a Pit or Mine of Precious Stones full 100 *Senes* deep, from whence they get Rubies, some of which are as large as a Walnut. There are also in the same Place a kind of Green Stones, or Emeralds, and it is said that the King of *Labos* hath one as large as an Orange; there are also Stones of several other Colours. There is a Brook which runs thro' this Mine, and carries several along with its Stream, of which they sometimes gather an Ounce-weight at a time.

As for the Silver Mine, the King receives from it 360 *Catis* yearly; they are *Chinese* who work in the Mines, and refine the Silver: The Mountains in which it is dug are 300 *Senes* in height, they are quite covered with Grass, which the Dew preserves continually fresh and green.

There is also found here a Physical Root, which the *Chinese* call *Tong covei*, and a kind of a Tree called *Vende jang*, which bears Flowers as thick as one's Finger, yielding a very delicious Smell; when these Flowers open they are of several Colours, as red, yellow, white, and black, and when the Fruit comes to Perfection it is of the Shape of a Duck. There are in this Country a great Number of these Trees; especially where the Dew falls most.

The

The Inhabitants of *Mobang leng* trade with their Neighbours, without giving themselves the Trouble of going amongst them. Their Commodities are chiefly Precious Stones, Gold, Silver, Tin, Lead, Sulphur, Cotton, and Skeins of Cotton, Tea, Lac, *Brasil* Wood, the Physical Root *Tong koui*.

The Merchants of *Mobang lee* bring Elephants to trade with, the *Chinese* raw and manufactured Silk, Musk, white Hair as fine as Silk; which they get from a certain Animal; of this Hair they make the large Tufts that adorn the Ears of the Elephants, which the King of *Siam* rides upon, and which hangs down to the Ground, as well as the red Tufts wore by the *Chinese* in their ordinary Caps or Hats.

The Merchants which come from *Tai yai*, which lyes Westward, import Iron, red and yellow Sandal Wood, Linen Cloth, printed Callicoes, Venison, a kind of red Physical Paste, and other Merchandises from *Indoustan*.

Those of *M. Kemaral* and *M. Kiang* go to *M. Leng* to sell their Cows and Buffaloes for Silver, Tin and Sulphur. *M. Leng* is tributary to *Havau*, and an Ambassador is sent every Year to pay their Tribute; this does not hinder the *Labos* from appointing a Successor when the King dies, but they are oblig'd to inform the King of *Havau* thereof.

The King of *Labos* has but one Minister, who takes Cognisance of the Affairs of State. There are reckoned eight Cities or Places in this Kingdom, which have each of them a Garrison of 1000 Men; besides the 360 *Catis*, which he has yearly from the Mine at the North of *M. Leng*, he raises 860 more in the rest of the Kingdom.

Mobang Meng, the Capital of a particular Province, hath on the West *M. Pan* and *M. Kaa*, on the South *M. Sfee*, on the East *M. Tcheong* and *M. Kou*, all which depend on *Moang Vinan*; this whole Country is on this side the Tropick, so that the Sun is never directly over their Heads. The

The Province of *M. Heng* is seventeen Days Journey from North to South, and about seven from East to West; there are seven Cities which depend on the Capital; a great River runs cross it, which rises in a Mountain of the North, and loses it self in *Menang cong*.

Menang cong having run by *M. Lee*, *M. Kiang* and *M. Lantchang*, it enters the Kingdom of *Camboye*, crosses it, and falls into the Sea at the Bar of *Basach*; this River carries large Barks from *M. Kiang kong* and *M. Kiang Seng* as far as the Sea.

The Soil of *M. Meng* produces all sorts of Fruit which are found in *Siam*, except the *Dourion* and *Mangouston*; towards the West it hath Mines of Tin, on the North are Mines of Silver, Copper and Iron, and on the South there is one of Salt.

The *Chinese* traffick with *M. Heng*, and import their Merchandises upon Horses; they take in this District the Animals that produce Musk; there are also many of them in the District of *M. Tai yai*; the Animal that produces Musk is as large as a little Goat, its Body yields a very agreeable Perfume; it has under its Belly a Purse three or four times as thick as one's Thumb; when they cut it off it seems like a Piece of Grease or Bacon; they dry it till it is of a Consistence that may be powdered, and then sell it in the Country for the same Weight in Silver; the Powder is yellowish, and of a most delicate Scent. The Natives are forbid to sell the true Bags to Strangers, for which reason they make a counterfeit Sort of the Skin of the Animal, which they fill with its Blood and other Humours, to which they add rotten Wood, and tye it up, and dry it. The Peasants bring great Quantities to *M. Meng*, which they exchange for things of little Value, and those of *M. Meng* sell it for a great Price to Strangers.

Mobang Kemaral is a kind of Capital of a District of the same Name, it is about 400 *Senes* in compass, and eight Days Journey in length, and is tributary to *Havan*; at the time when the *Chinese* passed thro' the

the

the Country, their King was called *Pra tchiao olang*; they send Ambassadors yearly to the King of *Havau* to carry their Tribute, which consists of two small Shrubs, one having its Leaves and Flowers of Gold, and the other of Silver.

There are eleven Cities or Colonies in the District of *Kamarett*; they are acquainted in those Parts with the Use of Fire-Arms, and have great and small Cannon, Muskets, Darts, and Cross-bows.

When the *Tartars* attempted to make themselves Masters of *China*, a great Number of *Chinese* Fugitives from the Province of *Yun nan* dispossessed their Neighbours of their Land, and settled there themselves, and the Inhabitants of *Kamarett* were forced to abandon their City.

Before the *Chinese* had driven them away, they came regularly every Year to trade with this People, and imported from *China* Velvets, Silks, Camlets, Carpets, Hair, blew and black Cotton Cloths, Musk, Quicksilver, *Chinese* Hats or Caps, Kettles and other Utensils of Copper, green Jewels, Gold, Silver, and *China* Ware; instead of which they carried away Cotton-Thread, Ivory, Salt of Earth, or Physical Paste called *Jadam*, another sort of Physical Wood, called *Ingo* by the *Portuguese*, and *Mabaing* by the *Siamese*, Opium, a kind of Medicinal Root called *Cot so*: All these Merchandise were brought from *Havau*, and the *Chinese* came to fetch them in the Months of *January*, *February* and *March*, with a Design to return to *China* in the Month of *April*.

M. Tchai or *M. Vinan* is a Province of *China*, and probably the Province of *Yun nan*; for the *Chinese* Memoirs speak of four Rivers which take their Rise in it, whereof the first takes its Course into the Province of *Quan tong*, the second passes by *M. Tchiang long* and *M. Lun tchang*, the third by *M. Motima*, and is called *Menang kong*, the fourth runs by *M. Hava*, and is called *Menam kiou*, and all four leaving the Province of *Yun nan* at length discharge themselves into the Sea.

ADVERTISEMENT to the Reader.

I Have taken Notice in another Place, that there is scarce any Difference between the greatest Part of the Cities of China, and that they are all near alike, so that seeing one is sufficient to form an Idea of all the rest. They are for the most part square, when the Situation admits it, and surrounded with high Walls, with Towers built against them at proper Distances: They have sometimes Ditches, either dry, or full of Water. There are other Towers either round, hexagonal, or octagonal, eight or nine Stories high, Triumphal Arches in the Streets, tolerable handsome Temples consecrated to Idols, or Monuments erected to the Memory of the Heroes of this Nation, and of those who have done some important Service to the State, and for the publick Good; in short, some publick Structures are more remarkable for their vast Extent than for their Magnificence.

Add to this some pretty large Squares, long Streets, some very wide, others but narrow; the Houses on each Side have only a Ground Floor, or one Story higher. There are Shops adorned with China Ware, Silks, and Japan'd Goods; before the Door of every Shop there is placed a Pedestal, upon this is fix'd a Board seven or eight Foot high, either painted or gilt; upon this Board are wrote three large Characters, which the Tradesman chuses for the Sign of his Shop, to distinguish it from all others: There is sometimes inscribed on it two or three Sorts of Goods which are sold in the Shop, and at the Bottom the Trader's Name, with these Words, Pou hou, that is to say, that he will not cheat you. This double Row of a kind of Pilasters placed at an equal Distance, make a Colonnade, the Perspective of which is pretty enough.

The Beauty of the Chinese Cities consisting chiefly in this, I thought it proper to give at first this general Idea of them, that I might not be oblig'd to make useles and tedious Repetitions in speaking of the principal Towns of each Province. For this Reason I shall confine my self to what is remarkable in them, either in respect of their Situation, their Trade, or the Fertility of their Soil; and shall enlarge on those which are of the most Reputation, and are the most frequented; what I shall say of the others, will be sufficient to give a necessary Knowledge of them.





A

Geographical Description OF THE PROVINCES of CHINA.

*The first PROVINCE of the Empire of China,
Pe tche li, or Tche li, or Li pa fou.*



HIS Province, which is the First and the Chief of the whole Empire, is bound-
ed on the East by the Sea, on the North
by the Great Wall and by a Part of *Tar-
tary*, on the West by the Province of
Chan si, from which it is separated by some Moun-
tains, and on the South by the Provinces of *Chan tong*
and *Ho nan*; its Figure is Triangular. It is divided
into nine different Countries, which have each a *Fou*,
or principal City of the First Rank, on which several
other Towns are dependant. These Towns are 140
in Number, twenty of which are *Tcheou*, or Towns of
the second Rank, and 120 are *Hien*, or Towns of the
third Rank; not to mention an infinite Number
of

of Boroughs and Villages, some of which are as large as Cities, but have not that Name, because they are not enclosed with Walls or Ditches.

The Air is temperate; yet, tho' its greatest Latitude does not exceed forty two Degrees, the Rivers are frozen four Months in the Year, *viz.* from about the middle of *November* to the middle of *March*: Unless the Wind blows from the North, the Frost does not cause that piercing Cold which is felt in *Europe* at such a Time, which may be attributed to the nitrous Exhalations which rise from the Earth, especially when the Weather is clear, which is so constant that during the Winter the Sun is very seldom obscur'd; the rainy Season is only towards the End of *July* and the Beginning of *August*; it seldom rains at any other time, but the Dew which falls in the Night moistens the Earth, which is observ'd to be dewy every Morning. This Moisture dries at the Rising of the Sun, and is succeeded by a very fine Dust, which penetrates every where, and gets into Rooms which are shut up with the utmost Care. Those who have tender Eyes, when they travel on Horseback, wear a loose Veil which covers their Faces, and is a Defence from those Whirlwinds of Dust which rise all around them, or they use other Precautions, which I shall mention in another Place. The Country is plain, but sandy, and not very fruitful; it produces less Rice than the Southern Parts, because it has but few Canals; nevertheless, besides what is sown along the Sides of the Rivers, there is some sown dry in several Places, which grows very well, but is harder, and therefore not so easily dressed as the other Sort.

In other respects it plentifully produces all other sorts of Grain, and chiefly Wheat and Millet; all sorts of Cattle, Pulse, and great Plenty of Fruit, such as Apples, Pears, Plums, Chestnuts, Walnuts, Figs, Peaches, Grapes, &c.

The Rivers are full of Fish, and excellent Cray-fish. The Mountains furnish a great Quantity of Pit-Coal, which is burnt instead of Wood, it being very scarce. Considering the space of Time which these Mines have given Fuel to this Province, they must certainly be inexhaustible.

Among the different sorts of Animals of this Province, there are a particular sort of Cats which the *Chinese* Ladies are very fond of, and which they keep very tenderly; they have long Hair, and hanging Ears.

But what renders this Province the most considerable is, that the Riches of the whole Empire are brought hither, the Northern and Southern Provinces striving to outvy each other in furnishing it with every thing they produce, that is most uncommon and delicious.

The People in general are not so polite, nor so apt to learn the Sciences, as those of the Southern Provinces; but they are stronger, more warlike, and better able to undergo the Fatigues and Hardships of War. In this they resemble the other *Chinese* who inhabit the Northern Provinces.

The First City, Peking, or Chun tien fou, the Capital of the Province, and of the whole Empire.

THIS Capital of the whole Empire of *China*, and the ordinary Residence of the Emperors, is situated in a very fruitful Plain twenty Leagues distant from the Great Wall. It is called *Peking*, or the Court of the North, as the Capital of the Province of *Kiang nan* was named *Nan king*, which is, The Court of the South, when the Emperors resided there formerly: But at that time the *Tartars*, a restless and warlike Nation, who made continual Irruptions into the Empire, obliged this Prince to remove his Court to the Northern Provinces, that he might be nearer at hand
to

to oppose them with the numerous Troops which constantly attend his Person.

The City is an exact Square; it is divided into two Cities: That which contains the Emperor's Palace is called *Sin tcbing*, the New City; it is also call'd the *Tartar* City, because the Houses were given to the *Tartars*, when the present Monarchy was establish'd.

The second is nam'd [*Lao tcbing*] the Old City: it may be also call'd the old *Chinese* City, because when the *Chinese* were expelled the other City, some of them retired into this, whilst others fled towards the Northern Provinces, and were at length obliged to quit the Country, because not only the Houses of the New City, built heretofore by *Yang lo*, about the Year 1405, when the Court left *Nan king*, but the Lands adjoining to the City, and to the neighbouring Cities, to a certain Distance, were distributed amongst the *Tartars*, with a perpetual Exemption from all Taxes whatever. In less than eighty Years the *Tartars* are so greatly increas'd, that they occupy almost all the New City; the *Chinese* possess the Remainder, so that there is no Place empty in this, altho' there is a Vacancy in the Old City.

The Circuit of the Walls of the two Cities together, without taking in the Suburbs, has been measured, and does not exceed fifty two *Chinese* Lys, so that it is less than *Nan king*; but there is a vast Difference between the Height, the Breadth, and the Beauty of the Walls of these two Cities: Those of *Peking* are grand, and worthy of the Capital of the greatest Empire of the World; but those of *Nan king* are narrow, and do not seem to have exceeded those of the Old City of *Peking*, which are no better than the Walls of the common Cities of the Empire. A Horseman may ascend the Walls of the New City by a Ramp of a great Length; in several Places there are Houses built for a *Corps du Garde*: The Towers are built within bow-shot of each other; one of which, after a certain

Number,

Number, is much larger than the others, in which may be placed small Bodies of Reserve. The Gates of the City, which are high and well vaulted, support very large Pavillions nine Stories high; each Story has Openings either of Windows or Port-holes; the lowest Story forms a large Hall, where the Officers and Soldiers retire who come off the Guard, as well as those who are to relieve the Guard. Before each Gate there is an open Space left of above 360 Feet, which serves for a Parade, surrounded by a semicircular Wall, equal in height and breadth to that which incloses the City, into which Parade the Entrance is always on that Side which does not face the great Road which comes into the City; this Way is again commanded by another Pavillion like the first, so that as the Cannon of one can demolish all the Houses of the Town, the Cannon of the other commands the neighbouring Country.

All the Gates of the City, which are nine in Number, have a double Pavillion built alike on the Platform of the Walls, and furnish'd with Artillery: Any other Fort or Citadel would be needless, for these Fortifications are more than sufficient to keep the People in Obedience.

The Streets of this Great City are strait, almost all laid out with a Line, at least a League in Length, and about 120 Feet wide, with Shops for the most part on both Sides of the Way: 'Tis Pity there is such a Difference between the Streets and the Houses, which are poorly built in Front, and very low. It is surprizing to see the innumerable Multitude of People who crowd these Streets, and not a Woman amongst them, and the Confusion caused by such a vast Number of Horses, Mules, Asses, Camels, Carts, Waggons and Chairs, without reckoning the various Crowds of 100 or 200 Men in the Streets, at some Distance from each other, who gather about some Fortune-Tellers, or Players at Cups and Balls, or

Ballad-Singers, or to hear some Fellow who reads or relates a comical Story to make them merry, or else to hear a sort of Quacks, who distribute their Medicines, and explain their admirable Effect with Rhetorical Flourishes: Persons of Distinction would be stopt every Moment, if they had not a Horseman to go before and clear the Way. All the Riches and the Merchandizes of the Empire are continually pouring into this City: It is usual either to be carried in a Chair, or more commonly to ride thro' the Streets; it is easy to find Hackney-Horses or Chairs in many Places; for twelve or fifteen Pence one may hire a Horse or a Mule for a whole Day; and as the great Crowds of People fill all the Streets, the Owner of the Horse or Mule often leads his Beast by the Bridle in order to make way; these People know exactly the Street and House where any considerable Person lives: There is also a Book sold, which gives an exact Account where every Person lives that has any publick Employment.

The Governor of *Peking*, who is a *Mantcheou Tartar* of Distinction, is called [*Kiou men titou*] the General of the nine Gates; and the People, as well as the Soldiers, are under his Jurisdiction in every thing that relates to the Civil Government and the Publick Safety.

This Policy cannot be exceeded, and it's surprizing to see the perfect Tranquillity that is maintained amongst such an almost infinite Number of *Chinese* and *Tartars*. It seldom happens in many Years, that any House is broke open by Thieves, or that any Murder is committed: There is indeed such exact Order observ'd, that it is next to impossible that such Crimes should be committed with any manner of Impunity.

All the great Streets, which are drawn by a Line from one Gate to another, have several *Corps de Garde*, Night and Day the Soldiers, with their Swords by
their

their Sides, and Whips in their Hands, are ready to chastise those who make any Disturbance; they have Power to take into Custody whoever resists or creates any Quarrel.

The little Streets, which come into the greater, have Gates made in the manner of a Lattice, which do not prevent seeing all that pass along; they are guarded by the *Corps de Garde* placed over against them in the Great Street: There are also some Soldiers on Duty about the Middle of almost all these Streets: The Lattice Gates are shut at Night by the *Corps de Garde*, and are seldom open'd but to Persons known, who carry a Lanthorn in their Hand, and who give a good Reason for coming out, such as it would be to fetch a Physician.

As soon as the first Stroke is given by the Watch on a great Bell, a Soldier or two come and go from one *Corps de Garde* to the other, and as they walk along they play continually on a sort of Rattle.

They do not suffer any Person to go about at Night, and they examine those who are sent upon the Emperor's Business; if they find their Answers any way suspicious, they put them in Custody of the *Corps de Garde*: This *Corps de Garde* must also answer every Call of the Centinel who is on Duty: 'Tis by this beautiful Order, which is observ'd with the greatest Strictness, that Peace, Silence, and Safety reign throughout the City: It must be added, that not only the Governor is obliged to walk round the Town, and comes when least expected, but the Officers also who keep Guard on the Walls, and on the Pavillions of the Gates, where they beat the Watches on great Drums of Brass, send Subalterns to examine the Quarters which belong to their respective Gates: The least Neglect is punish'd the next Day, and the Officer is broke.

This exact Discipline, which prevents all Nocturnal Assemblies, will no doubt appear very extraordinary

in *Europe*, and will not please Persons of Quality, the Rich, and what we in general call the *Grand Monde*: But is it not the Duty of the principal Persons of a State to prefer good Order and publick Security to Diversions, which give Rise to an infinite Number of Attempts against the Goods and Lives of the Inhabitants? Nothing appears more agreeable to Reason, since the *Tartars*, a People without Learning, lately come from the midst of Woods and Forests, and who are not enlighten'd by the True Religion, are govern'd by these Principles, and by this prudent Vigilance cut off the Root of the many Crimes which are but too common in States, which are not so well regulated. This Regulation is indeed very expensive to the Emperor, for Part of the Soldiers I have mentioned are kept entirely to take care of the Streets: They are all Foot, and their Pay is large: Besides their Watching Night and Day, it is their Duty to see that every Person cleans the Street before his Door, that it is swept every Day, and water'd Night and Morning in dry Weather, and that the Dirt is taken away after Rain; and as the Streets are very wide, one of their chief Employments is to work themselves, and to keep the middle of the Streets very clean for the Convenience of Passengers: After they have taken up the Dirt they level the Ground, for the Town is not paved, or they dry it after it has been turn'd, or mix it with other dry Earth, so that two Hours after great Rains one may go clean to all Parts of the Town.

If the Writers of some Relations have affirm'd that the Streets of *Peking* are commonly very bad, they must mean those of the Old Town, which are narrow and not so well kept as the other; for in the New Town the Soldiers are continually employ'd to keep the Streets clean, even when the Emperor is absent. There is a second Wall in the New City, which is but low and narrow, yet it is adorn'd with great Gates, where a Guard is kept: This Wall is call'd

[*Hoang*

[*Hoang tching*,] the Imperial Wall; its Southern Gate is also the Gate of the Emperor's Palace, about 100 Fathom Distance from the Principal Gate of the City, and which has the same Situation, and is call'd *Sien men* by the People; tho' the true Name [*Tching yan men*] the Gate fronting the Mid-Day Sun, is inscribed on it in *Tartar* and *Chinese*.

This Palace is a prodigious Heap of great Buildings of vast Courts and Gardens; it is enclosed by a Wall of Brick about twelve *Chinese* Lys round: This Wall has Battlements along the Courtaine; and is adorned with little Pavillions at the Angles; over each Gate there is a more lofty Pavillion, stronger built, and surrounded by a Gallery, which is supported by Pillars, and resembles our Peristyle: This is properly call'd the Palace, because this Compass includes the Apartments of the Emperor and his Family.

The Space which is between the first Wall [*Hoang tching*] and the Inclosure of the Palace is above fifteen Lys in Circumference, and is taken up by Houses which belong to particular Officers of the Emperor's Household, or to the Eunuchs, or to the various Tribunals, some of which have the Care of providing Necessaries for the Service of the Prince, and the others are to preserve the Peace, to judge all Disputes, and determine all Causes, and to punish the Faults committed by the Servants of the Imperial Family.

Notwithstanding, in case of any flagrant Crimes fully proved, these Tribunals of the Palace, called the Inner Tribunals, send the Criminals to the Exterior Tribunals, which are the Great Tribunals of the Empire.

Altho' the Architecture of the Imperial Palace is entirely different from the *European*, yet it strikes the Eye, by the Grandeur and regular Disposition of the Apartments, and by the Structure of the Roofs, which have four Sides, and rise very high. The whole is

cover'd with varnish'd Tiles of such a beautiful Yellow, that at a Distance they appear almost as bright as if they were gilt: Another Roof as bright as the former springs from the Walls, and ranges all round the Buildings, and this is supported by a Forest of Beams, Joists and Spars; all japan'd with gold Flowers on a green Ground: This second Roof, with the Projection of the first, make a sort of Crown to these Structures, which has a very fine Effect: Whatever difference there may be in the Goût of Architecture, it is certain that these Apartments, with their Courts surrounded by Galleries, and ranged one after the other in regular Order, form one entire Structure, which is extremely grand, and worthy the greatest Empire of the World.

The Terrasses upon which the Apartments are built, contribute very much to give them that Air of Grandeur which strikes the Eye: These Terrasses are about fifteen Foot high, cas'd with white Marble, adorn'd with Ballisters of pretty good Workmanship, and open only at the Steps placed on each Side, and in the Middle and Corners of the Front: The Ascent in the Middle is only a Slope of Marble consisting of one or two Blocks, having neither Steps nor Landing-place. No Person is permitted to pass this Way into the Apartments, the Emperor alone is carried thro' in his cover'd Chair upon Days of Ceremony. These Terrasses, before the Windows of the Apartments, make a broad Plat-form, paved with Marble, which in their length from East to West always project seven or eight Feet beyond the Building; such is the Apartment where the Emperor resides, and such is that which is more to the South, and which is open to all the Mandarins of the Empire; it is call'd [*Tai ho tien*] *the Hall of the Grand Union*.

The Mandarins range themselves in the Court of this Hall on the Days appointed for the Ceremonies, which

which are settled by the Laws of the Empire, to renew their Homage : These Ceremonies are perform'd as well in the Absence of the Emperor, as when he is present ; it is very common to strike the Forehead on the Ground before the Gate of the Palace, or before one of the Royal Halls, with the same Ceremonies and Respect as before the Emperor himself seated on the Throne.

This Hall is about 130 Foot long, and almost square ; the Cieling is carved Work japan'd green, and charg'd with gilded Dragons ; the Pillars within, which support the Roof, are about six or seven Feet in Circumference at the bottom, incrusted with a kind of Paste, and japan'd with Red ; the Pavement is partly cover'd with an ordinary sort of Carpets, imitating those of *Turkey* ; the Walls are destitute of all Ornament, very well whited, but without Tapestry, Looking-Glasses, Sconces, or Paintings.

The Throne, which is in the midst of the Hall, consists of a lofty Alcove, very neat, but not magnificent, and without any Inscription but the Word *Ching*, which several Authors have translated by the Word *Holy* ; but it is not always us'd in that Sense, for it is sometimes better interpreted by the *Latin* Word *Eximius*, and by the *English* Word *Excellent*, *Perfect*, *Wise* : On the Platform before the Hall are placed great and massy Vessels of Brass, in which Perfumes are burnt during the Ceremony, and Candlesticks made in the Shape of Birds, large enough to hold Flambeaus : This Platform is continued beyond the Hall [*Tai ho tien*,] extending towards the North, and has two other lesser Halls, but which are hid from Sight by the [*Tai ho tien* ;] one of these smaller Halls is a very pretty circular Room with Windows on all sides, and shining with Japan of various Colours. Here the Emperor (as it is affirm'd) reposes some time before and after the Ceremony, and changes his Habit.

This circular Hall is but a few Paces distant from a second, that is longer than wide, the Door of which stands towards the North. The Emperor is oblig'd to pass thro' this Door when he comes from his Apartment to ascend the Throne, and there to receive the Homage of the whole Empire: He is then carry'd in a Chair, by Chairmen dress'd in a long red Vest embroider'd with Silk, and wearing a Cap with a kind of Plume of Feathers.

The Court which is before this Imperial Hall [*Tai bo tien*] is the largest in the Palace; it is at least 300 Feet long, and 250 wide: Upon the Gallery which surrounds it are the Emperor's Magazines of all valuable Goods, for the Treasure or Finances of the Empire are kept in the Sovereign Tribunal [*Hou pou*:] These Magazines are open'd on certain Occasions, as upon creating an Heir to the Empire, or an Empress, or Queens, &c. One contains Vases and other Works of different Metals; a second has a vast Quantity of the finest Sort of Skins; in a third are kept many Habits lined with various Furrs of Foxes, Ermine, or Zibeline, which the Emperor sometimes bestows on his Servants; there are some of Precious Stones, of uncommon curious Marble, and of Pearls which are found in *Tariary*: The greatest Magazine consists of two low Stories, and is full of Chests of Drawers, which hold all manner of Silks that are made on purpose for the Emperor, and his Family at *Nan king*, *Hang tcheou*, and *Sou tcheou*: These are the best Silks of the Empire, because they are made under the Care and Direction of a Mandarin, who presides over those Works, and who would be punished if they were not in the greatest Perfection.

The other Magazines are for Arrows, Bows, and Saddles, whether they are made at *Peking*, brought from foreign Countries, or presented by great Princes, and design'd for the Use of the Emperor and his
 Chil-

Children. There is one also where they collect all the most exquisite Sorts of Tea that are to be found in *China*, with various sorts of Simples, and other Drugs which are most in esteem.

This Gallery has five Doors; one to the East, another to the West, and three more in the South-Front, but those in the middle are never open'd but for the Emperor: The Mandarins, who come to perform the Ceremony before the Imperial Hall, enter by the Side-Doors.

There is nothing extraordinary in this Front; it has a large Court before it, the Descent to which is by a Stair-Case of Marble, adorn'd with two great Lions of Copper, and a Balustrade of white Marble; the Steps are made in the Shape of a Horseshoe, on the Bank of a little Serpentine River that runs thro' the Palace, over which there are Bridges of the same Matter. It would be endless to describe all the Edifices of this Palace; these are the most magnificent in the Opinion of the *Chinese* and the *Tartars*, and are sufficient to give an Idea of this Work.

The Palaces of the Emperor's Children, and the other Princes of the Blood, are very neat within, extremely capacious, and built at a great Expence; the same Design runs thro' the Body of the Work, and in the Ornaments, *viz.* a Row of Courts, adorn'd with Buildings on the Sides, and in Front a Hall japan'd, and rais'd on a Platform three or four Feet high, border'd with great Blocks of hewn Stone, and pav'd with large square Tiles: The Doors, which generally open into some By-Streets little frequented, have no other Ornament than two Lions of Brass or white Stone of but indifferent Workmanship, without any Order of Architecture, or any Sculpture in Stone, such as there generally is in the Triumphal Arches.

I shall enlarge no farther here on this pompous Edifice, which is the only one of this great City that deserves our Attention, because I shall speak of it in another

another Place; what I shall say of it in the Sequel, with what I have here described, will give all the Knowledge of it that can be desired.

The Tribunals of the Sovereign Jurisdictions are also of vast Extent, but ill built, and worse repair'd; they are no ways answerable to the Majesty of the Empire: I have already said there are Six, which I shall just mention, because I shall hereafter speak of them more particularly.

The First, which is the *Lii pou*, recommends the Mandarins, who are to govern the People.

The Second [*Hou pou*] superintends the Tribute.

The Third [*Li pou*] is to maintain the Rights and Customs of the Empire.

The Fourth [*Ping pou*] has the Care of the Troops, and of the Posts which are in the great Roads, and which are maintain'd at the Emperor's Expence.

The Fifth [*King pou*] determines all criminal Causes.

The last [*Kong pou*] has the Inspection of all publick Works.

All these Tribunals are divided into different Rooms, among which the Business is distributed; there are not the same Number of Rooms in each Tribunal, some having much more Employment than others. There are several inferior Tribunals under these six Sovereign Courts; for Instance, the Tribunal of the Mathematicks [*Kin tien kien*] is dependant on the third I mention'd: It is also divided into two Rooms, of which the principal and most numerous, [*Li ko*] has the Care of calculating the Motions of the Planets, and of every thing that belongs to Astronomy: The other [*Lukou*] besides its proper Business, is employ'd to determine the Days most convenient for Marriages, Funerals, and other Actions of the Civil Government, about which they take but little Trouble, copying generally an ancient *Chinese* Book, in which these things are already settled, according

ording to the current Year of the Sexagenary Cycle, or *Chinese* Century.

These six Sovereign Courts do not meddle with Affairs of State, but when they are refer'd to them by the Emperor, who commands them to deliberate upon such Affairs, or to put them in Execution: Upon these Occasions, as they stand in need of each other, they are obliged to agree together, to the end that the Money, the Troops, the Officers, and the Equipages may be ready by the Day appointed; except in these Cases every Court is confined to their own proper Business, and they have undoubtedly Employment enough. In such a vast Country as *China*, the Care of Repairing the publick Works, the Government of the Troops, the Regulation of the Finances, the Administration of Justice, and especially the Choice of Magistrates, being different Functions, were united under one Tribunal, it would certainly produce a Confusion in their Resolutions, and a Slowness in Action, that would ruin every thing; hence it was expedient to create such a Number of Mandarins, both at Court and in the Provinces.

But as in such a Multitude it would be difficult to find the proper Person to apply to upon particular Business, to remedy this Inconvenience there is a Book-fold, which may be call'd, *The State of China*, which contains all the Officers Names, their Surnames, their Employments, and distinguishes their Degrees of Doctor, Batchelor, &c. and whether *Tartar* or *Chinese*: It also shews in particular the Changing of the Officers of the Army, as well those that are in Garrisons, as those that are in the Field; and to denote those Changes without reprinting the Book, they make use of moveable Characters.

All the *Tartar* Families live at *Peking*, or in its Neighbourhood, and are not suffer'd to remove from thence without the special Order of the Emperor; hence it is that all the *Tartar* Troops, who compose the

the Emperor's, are always in a manner near his Person ; here are also some *Chinese* Troops, who formerly enter'd into the Service of the *Tartars*, and who are called on this Account the *Tartaris'd Chinese* ; they are well paid, and always ready to fly, on the first Order, to extinguish the Fire of Sedition wherever it breaks out, which is perform'd with wonderful Secrecy and Expedition.

These Troops are divided into eight Bodies, each of which has a Banner distinguish'd by the Colours, *viz.* Yellow, White, Red, and Blue ; or by the Border, *viz.* yellow with a red Border, white with a red Border, red with a white Border, and blue with a red Border. The Green belongs to those Troops that are entirely *Chinese*, which are therefore call'd [*Lou ki*] *The Soldiers of the green Banner*. Each Banner of the *Tartars* has a General, call'd in *Tartar* *Mantcheou*, *Cou Santa* : This General has under him several great Officers [*Meireintchain*] who are like our Lieutenant-Generals, and on whom depend several other Officers subordinate to each other : As each Body is at present compos'd of *Mantcheoux Tartars*, *Mongol Tartars*, or of *Chinese Tartaris'd*, the General has under him two Officers of each Nation : Each Body has 10000 effective Men, divided into 100 [*Nu rous*] Companies, each of 100 Soldiers ; so that if we reckon the Emperor's Household, and those of such a Number of Princes, who have their Attendants [*Po jo nu rous*] with the Pay of Officers and Soldiers, we shall readily allow the Truth of that common Opinion, That there are always 100,000 Horsemen maintain'd at *Peking*.

By this we may judge of the Forces of the Empire ; for besides the Cavalry I have mention'd, if we should reckon the Foot-Soldiers that are at *Peking*, those along the Great Wall, in the vast Number of Forts built to defend it (tho' they are not so numerous as when they fear'd the Irruptions of the *Tartars*)

tars) with the other Forces scattered thro' the Empire, it would be found that the Number will amount to 600,000, as it is affirm'd; so that we may say, that *China* keeps up, in time of the most profound Peace; an Army able to resist the most formidable Powers, and that only to maintain the publick Tranquillity, to provide against Seditions, and to extinguish the smallest Sparks of a Revolt.

Such a vast Body as *China* must necessarily be terribly agitated upon any Commotion, therefore all the Policy of the *Chinese* Magistrates is exerted to prevent, and stifle immediately all publick Disturbances: There is no Pardon to be expected for a Mandarin whose People revolt; let him be never so innocent, he is at least look'd upon as a Person of no Talents, who ought to be depriv'd of his Employment (if punish'd in the most gentle manner) by the Tribunals of the Court, to which these Matters are always referred by the Viceroys and Governors of the Provinces: These Tribunals deliberate upon the Information, and present their Opinion to the Emperor, who confirms or rejects it.

These Sovereign Courts have no Superior but the Emperor, or the Grand Council: When this Prince thinks convenient to call one upon some important Affair which has been already decided by one of these Courts, they present their Opinions in Writing on the Day appointed, and often treat with the Emperor himself, who confirms or rejects them by signing them with his own Hand: If he retains them, they wait some time for his Orders, and 'tis then the Business of the great Mandarin, call'd in *Chinese*, *Colao*, and in *Tartar*, *Alia gata*, to learn his Pleasure.

The Papers presented by the Presidents of these Sovereign Courts, called in *Chinese*, *Chan chu*, and in *Tartar*, *Alia gamba*, ought to begin with a Title of the Subject of the Business it relates to, and end with the Opinion of the Court, whose Cognizance the Affair properly belongs to. The

The Emperor disposes in the same Manner of all the Employments in the Empire, without being obliged to give them to those that are proposed; tho' he generally confirms them, after having himself examined those who have drawn their Employments by Lot, in the Manner hereafter described. As to the chief Posts of *Tsong tou* and Viceroy, they are always named by the Emperor himself: It will scarcely be believ'd that the present Emperor condescends to examine himself the Croud of Mandarins, of which some are advanced to superior Offices, and others entering upon the first Employments; nevertheless it is certainly true, and this shews his great Application to the Government of the State, he will see every thing with his own Eyes, and will trust no Person in chusing Magistrates for the People.

His Authority is absolute, and almost unlimited: A Prince of the Imperial Blood cannot use the Titles, nor receive the Honours of his Rank, without the Emperor's Permission; and if his Behaviour does not answer the Expectation of the Publick, he loses his Quality and Revenues by the Emperor's Order, and is only distinguish'd afterwards by the Yellow Girdle, which is worn both by Men and Women of the Imperial Family, and who have a tolerable Pension out of the Royal Treasury. There is no Remedy, by the Laws, against the Abuse of Authority, but by the way of Remonstrance; for this Purpose the Laws have establish'd Publick Censors, whose Duty it is to admonish the Emperor by Petitions, which are dispersed thro' the Empire, and which the Emperor cannot reject without hurting his Reputation; the Nation looking upon this Employment as an Heroic Bravery, the Emperor would do them too much Honour, if he should happen to use them ill, and draw upon himself some odious Names, which the Historians would with great Care transmit to Posterity.

These Censors seldom or never will be deny'd: If the Court or the great Tribunals endeavour to evade the Justice of their Complaints, by some Rebuff, they return to the Charge, and make it appear that they have not answer'd conformably to the Laws. Some of these Censors have persevered two Years together, in accusing a Viceroy supported by the Grandees, without minding Delays and Opposition, or being frighted at the most terrifying Menaces, till at length the Court has been forced to degrade him, that it might preserve the good Opinion of the People.

But if in this sort of Combat between the Prince and the State, in whose Name the Censor speaks, the Prince happens to yield, he is immediately prais'd for it in a publick manner, and loaded with Panegyrics by the whole Empire; the Sovereign Courts of *Peking* return him Thanks, and what he has done for Justice is esteem'd a singular Favour.

'Tis owing to this good Order which is observ'd at *Peking*, and that sets an Example to other Places, that the Empire enjoys such a long Peace and happy Tranquillity: It may also be attributed to the favourable Situation of *China*, which has no Neighbours but little Nations, that are half Barbarians, and unable to undertake any thing against such a vast Kingdom, while its Forces are well united under the Authority of their Sovereign. The *Mantcheoux*, who conquer'd it, took Advantage of the Troubles of the State, which was over-run with Rebels and Robbers, and were brought in by the faithful *Chinese*, who desired to revenge the Death of the Emperor.

I could not help enlarging on this Capital, because it is like the Soul of this great Empire; but I shall be much shorter in describing the other Cities, especially those which contain nothing remarkable. I shall only add, that beside the general Jurisdiction that *Peking* has over the whole Empire by its six Sovereign Courts, it has also a particular District

strict which contains twenty-six Cities, six of which are of the Second Order, and twenty of the Third.

The Second City, Pao ting fou.

IN this City resides the Viceroy of the Province: There are twenty Cities in its District, three of which are of the Second Order, and the other seventeen of the Third Order: The Country is very pleasant and fertile: To the South of the City there is a small Lake, famous for having a great Number of those Flowers which the *Chinese* call *Lien boa*; they are a sort of Flowers that resemble the *Nenuphan* or *Nymphaea*, which are little valued in *Europe*, but highly esteemed in *China*, because the Flowers are double, and the Colours more lively and varied, and for several other Qualities, which I have elsewhere describ'd.

There is no Road from *Peking* to the Province of *Chan si*, but that which passes thro' this City, but the whole Way is exceeding fine and pleasant: The Country is level and well cultivated, the Road very good, and planted on both Sides with Trees in many Places, with Walls to preserve the Fields; it is continually full of Passengers, Carts, and Beasts of Burthen loaded. In the Space of a League you pass through two or three Villages, without reckoning those that are seen in the Country on all Sides, as far as the Eye can see; the Rivers have very fine Bridges of several Arches.

The Third City, Ho kien fou.

THIS City was call'd *Ho kien*, from its Situation between two Rivers: Its Walls are high and straight, and well repaired: It is reckoned near 4000 Paces round. On this Place depend two Towns of the Second Order, and fifteen of the Third. The Rivers are full of good Fish; and the Cray-fish, which are very plenty, are well tasted.

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The Fourth City, Tchín ting fou.

THIS is a large City, near 4000 Paces in Circuit, its Figure is nearly an oblong Rectangle; the Walls are good, and flank'd with Towers at certain Distances: It is situated not far from a fine River, which runs into the Lake *Pai bou* a few Leagues off. Its Jurisdiction is very extensive, it contains thirty two Cities, five of the Second Order, and twenty seven of the Third; it has Mountains on the North, where the *Chinese* say they find a great many Simples, and scarce Herbs for Physical Uses. There are some Monuments, or a kind of Temples built in Honour of their Heroes, and amongst others one consecrated to the Memory of the first Emperor of the Dynasty *Han*.

The Fifth City, Chun te fou.

THE District of this City is but small, it contains only nine Cities of the Third Order, but they are all of Note, and very populous. The Country is very pleasant and exceeding fruitful, thro' the great plenty of Water: The Rivers produce various Sorts of excellent Fish: There is found a very fine Sand which is made use of in polishing Precious Stones, and is sold all over the Empire; it is also used to make *China* Ware, but this does not come near in Goodness to what is made at *King te ching*, a Borough of the Province of *Kiang si*. *Chun te fou* also furnishes Touchstones to try Gold, which are accounted the best in the Empire.

The Sixth City, Quang ping fou.

THIS City is situated in the Southern Part of *Peking*, between the Provinces of *Chan tong* and *Honan*, it has but nine Cities of the Third Order under its Jurisdiction; this whole Territory is water'd by several Rivers, which produce very good Fish; the Country

is pleasant and fruitful: There is nothing remarkable in this City to distinguish it from the rest of *China*.

The Seventh City, Tai ming fou.

THERE is nothing more remarkable in this City than in the former, from which it is not far distant, but this Country is more fruitful and pleasant, and the Rivers equally abound in Fish. Its Jurisdiction contains only one City of the Second Order, and eighteen of the Third.

The Eighth City, Yung ping fou.

THIS City is advantageously situated, but its Jurisdiction is not very extensive; it contains but one City of the Second Order, and five of the Third. It is environ'd by the Sea, by Rivers, and by Mountains, cover'd for the most part with fine Trees: This makes the Country less fertile, but the neighbouring Bay supplies its Want with great plenty of all the Necessaries of Life.

Not far from this City stands a Fort nam'd *Chan bai*, which is the Key of the Province of *Leao tonge*: This Fort is near the beginning of the great Wall, which is built for a League together in a boggy Marsh from the Bulwark in the Sea.

The Ninth City, Suen hoa fou.

THIS City is remarkable for its Grandeur, for the Number of its Inhabitants, for its fine Streets, and for its Triumphal Arches; it is situated in the midst of the Mountains; and pretty nigh the Great Wall. Its Government comprehends two Cities of the Second Order, and eight of the Third Order, and also some Forts along the great Wall.

These Places have numerous Garrisons: In the Mountains are found fine Crystal, Marble and Porphyry.

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Among the Animals this Country produces there are a great Number of yellow Rats, much larger than those of *Europe*, whose Skins are greatly prized by the *Chinese*. Besides the Fort of *Chan hai* beforementioned, which defends the Entrance into *China* from *Leao tong*, the Gates of the Great Wall are fortified on the Inside with several pretty large Forts. The Forts are *Hi fong keou*, in the Latitude of $40^{\circ}. 26'$; *Coupe keou* in $40^{\circ}. 43'$. the Emperor generally passes thro' this Gate when he goes to hunt in *Tartary*. *Tou che keou* in $41^{\circ}. 19'. 20''$; and *Tchang kia keou* in $4^{\circ}. 51' 15''$. These two Entrances are very noted, because the Ways lie thro' them, which the *Tartars* that are subject to the Empire take to come to *Peking*.

All these Places in this Province along the Great Wall are terraced, and cascd with Brick on both Sides.

I do not mention Cities of the Second and Third Order, the Particulars would be endless and tiresome; there is one however I cannot omit, that has a greater Trade, is much more populous, and richer than most other Cities, tho' it is not of the First Order, and has no Jurisdiction: It is called *Tien tching ouei*, and since the Map was made it is placed in the Rank of *tcheou*, or Cities of the Second Order; it is situated at the Place where the Royal Canal, which comes from *Lin tchin tcheou*, joins to the River of *Peking*.

A great Mandarin [*Yen yuen*] resides here, and he is a Principal of the Officers who preside over the Salt-Works along the Sea of the Provinces of *Pe tche li* and *Chan tong*: All the Vessels which bring Timber from East *Tartary*, after they have cross'd the Bay of *Leao tong*, come to unload in this Port, which is but twenty Leagues from *Peking*.



The Second Province of China, Kiang Nan.

THIS Province is one of the most fruitful, the most trading, and of course one of the richest Provinces in the Empire; it is bounded on the West by the Provinces of *Ho nan* and *Hou quang*, on the South by the Provinces of *Tche kiang* and *Kiang si*, on the East by the Gulph of *Nan king*; the rest borders upon the Province of *Chan tong*.

Here the ancient Emperors always kept their Court, till they were obliged for Reasons of State to remove nearer *Tartary*, and chuse *Peking* for the Place of their Residence. It is of vast Extent, and contains fourteen Cities of the First Order, and ninety three of the Second and Third Order: These Cities are very populous, and of the greatest Note in the Empire, especially for Commerce; it is the Rendezvous of all the great Barks, for the Country is full of Lakes, Rivers and Canals, either natural or the Effect of Labour, which communicate with the great River *Yang tse kiang* that crosses the Province; here are few Mountains, but towards the South.

The Silks, the Japan'd Goods, the Ink, the Paper, and in general every thing that comes, as well from *Nan king* as from the other Cities of the Province, which carry on a surprizing Commerce, is much more esteem'd, and bears a greater Price than what is brought from the other Provinces. In the single City of *Chan bai*, and the Towns belonging to it, there are reckoned above 200,000 Weavers of plain Cottons and Muslins: There are many Saltworks along the Sea Coast, and the Salt they produce is distributed almost thro' the whole Empire; here is also found a great Quantity of Marble. In short, this Province is so plentiful and rich, that it pays the

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Emperor annually about 32,000,000 of † *Taels*, without reckoning the Dues of Imports and Exports, for the Receipt whereof several Officers are establish'd.

The Inhabitants of this Province are very polite, they have fine Sense, and an extraordinary Disposition to learn the Sciences; and indeed it sends out a great Number of Doctors, who obtain by their Merit the Employments and Dignities of the Empire.

The Province is divided into two Governments; the Eastern, whose Governor resides at *Sou tcheou fou*, and the Western, whose Governor has his Residence at *Ngan king fou*: Each Government includes seven *fou*, or Cities of the First Order.

The First City, Capital of the Province, Kiang ning fou or Nan king.

IF we may believe the old *Chinese*, this was the finest City in the World; when they speak of its Extent, they say, that if two Horsemen were to go out in the Morning at the same Gate, and were to gallop round a different Way, they would not meet before Night; it is without doubt the largest City of *China*; the Walls of it are fifty seven Lys about, as they were measur'd upon taking the Plan, which amounts nearly to five great Leagues and a half, and 466 Fathom.

It is about a League distant from the great River *Yang tse kiang*, and Barks may enter the Town by several Canals which come from the River: On these Canals are seen a vast Number of Imperial Barks, which are almost as big as our midling Vessels.

The Plan of *Nan king* is irregular; the Mountains which are in the City, and the Nature of the Ground, would not admit any other Disposition without great Inconveniences: It was formerly the Imperial City,

† A Tael is an Ounce of Silver, near the Value of our Crown.

for which reason it is called *Nan king*, which signifies, The Court of the South, as *Peking* does The Court of the North: But since the six great Tribunals, which at that Time were equally kept in these two Cities, are all united at *Peking*, the Emperor has nam'd it *Kiang ning*: It is still mention'd in Conversation by its former Name, but this would never be permitted in the publick Acts.

This City is greatly fallen from its antient Splendor; it had formerly a magnificent Palace, of which there are not the least Remains, an Observatory which is now forsaken and almost demolished; here were also some Temples, some Sepulchres of the Emperor, and other stately Monuments, of which there remains only the melancholy Remembrance. The first *Tartars*, who made an Irruption into the Empire, demolished the Temples and the Imperial Palace, destroy'd the Sepulchres, and ravag'd almost all the other Monuments, to gratify their Avarice and their Hatred to the reigning Dynasty.

About a third Part of the City is quite desolate, the rest is well inhabited: Some Parts carry on such a great Trade, and are so populous, that one would scarcely believe there could be more Noise and Hurry in any Place, which would be more remarkable if the Streets were as wide as those of *Peking*, but they are not above half or one third part so broad; yet they are handsome, well paved, and bordered with neat Shops richly furnished.

In this City resides one of those great Mandarins, nam'd *Tsong tou*, to whom there lies an Appeal in all important Affairs, not only from the Tribunals of the East and West Division, but also from the Province of *Kiang si*. The *Tartars* keep a great Garrison here, under a General of their own Nation, and live in a Part of the City separated from the rest by a plain Wall.

The Palaces of the Mandarins, whether *Tartars* or *Chinese*, are not more spacious nor better built than in the other Capital Cities: Here are no publick Buildings, which are answerable to the Reputation of such a famous City, if we except the Gates which are very beautiful, and some Temples dedicated to Idols, such as that which has the celebrated Tower of *China* Ware: It is 200 Foot high, divided into nine Stories, within side by plain Floors, and without by Cornishes, at the Rise of the Arches, which support little Roofs cover'd with Tiles varnish'd green; I have describ'd it in another Place. This Tower is without doubt the highest and the most beautiful in *China*, where these sort of Works call'd *Ta* are so common, that in several Provinces there are some in all the Cities, and even in some large Towns.

This City is also famous for cultivating the Arts and Sciences, furnishing alone more Doctors and great Mandarins than many Cities together; here are the greatest Number of Libraries, the Booksellers Shops are better stock'd with the best Impressions, and the Paper sold here is reckon'd the best in the Empire.

Nothing can appear more natural, than the artificial Flowers that are made here of the Pith of a Shrub called *Tong tsao*; the making of these Flowers is a Trade of it self; this Art is so greatly spread in *China* within these few Years, that it is a considerable Branch of Trade.

The Satins of *Nan king*, either plain or flower'd, are the best and most esteem'd at *Peking*, where those of *Canton* are sold much cheaper: There is also made here pretty good Woollen Cloth, called *Nang king chen* from the Name of the City; what is made in other Places is not to be compared with this, that being almost like a sort of Felt without any Weft.

The Ink, called the Ink of *Nan king*, comes all from *Hoei tcheou* in the same Province; its District is

full of great Villages peopled by Workmen who make it, or the Dealers that sell it; these Sticks of Ink are often adorn'd with green, blew, or gilt Flowers: They make it in all Shapes, as, like Books, Bark of Bamboo, Lions, &c.

Nan king was formerly a very fine Port, by reason of the Breadth and Depth of the River *Yang tse kiang*: The famous Corsair, who besieg'd it during the last Troubles, came up to it with ease; but at present great Barks, or rather the *Chinese* Jonks, do not enter it, either because the Mouth of it is stopt up, or because the *Chinese* out of Policy do not make use of it, that by degrees it may be intirely unknown.

In the Months of *April* and *May* there is a great plenty of excellent Fish taken in the River near the City, some of which are sent to the Court during the whole Season; they are kept fresh by being cover'd with Ice; there are Barks wholly employ'd for this Purpose, altho' it is above 200 great Leagues from hence to *Peking*; these Barks make such Dispatch, that they get there in eight or ten Days; they keep moving Night and Day, and have Relays all the Way to draw them continually: While the Season of Fishing lasts, two Barks go off twice a Week loaded with these Fish.

Altho' *Nan king* is the Capital of the whole Province, it has but eight Cities of the Third Order in its Jurisdiction.

The Second City, Capital of Y tong, the Eastern Part of the Province, Sou tcheou fou.

THIS is one of the most beautiful and most agreeable Cities of *China*; the *Europeans* who have been here compare it to *Venice*, with this Difference, that *Venice* is in the midst of the Sea, and *Sou tcheou* in fresh Water; one may pass thro' the Streets either by Land or Water, the Branches of the River and
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the Canals are almost every where deep enough to carry the largest Barks; they may also go thro' the City, and from thence to the Sea, which is at most but two Days Passage: It trades with all the Provinces of the Empire, and also with *Japan*, from which it is separated but by an Arm of the Sea, that is cross'd sometimes by little trading Vessels in two or three Days.

This Country enjoys the finest Situation and Climate in the World, there is none more populous or better cultivated, there not being an Inch of Land without Fruit, Wheat, or Rice: There is no Country better water'd with Rivers, Canals, and Lakes, upon all which there are a great Number of Barks of all Sorts and Sizes, painted or gilt; some full of Persons of Distinction, who have neater Apartments here than in their Houses; others loaded with rich Merchandize; many design'd for Parties of Pleasure. This Place may be called, as well as *Hang tcheou* in the Province of *Tche kiang*, a City of Pleasure; nothing is wanting here to complete the Pleasures of Life; therefore in the *Chinese* Books there is an old Proverb that says, *Cbang yeou tien tang*, *Hia yeou sou bang*, Paradise is above, but below is *Sou tcheou* and *Hang tcheou*: One may truly say that these two Cities are the Terrestrial Paradise of *China*.

This City, like *Hang tcheou* and some others of the Empire, may be reckon'd three; one within the Walls, which is above four Leagues round; another the Suburbs, which extends a great Way upon the Banks of the Canals; and a third in the Barks, which are so many floating Houses, rang'd upon the Waters in several Rows for above a League; many of these Barks are as big as our Third Rate Ships.

It is impossible to conceive the Pleasure of seeing all these Things together, tho' never so well described: This great City has but six Gates by Land, and six by Water: Upon seeing the continual Motion of the
innumerable

innumerable Crowds of People, who come either to buy or sell, one would imagine that all the Provinces came to trade at *Sou tcheou*. The Works of Embroidery, and the Brocades that are made here, are esteemed all over the Empire, because they are beautifully wrought, and purchased at a moderate Price. The Viceroy of the Eastern Part of this Province resides here: Its particular Jurisdiction contains eight Cities, one of the Second Order, and seven of the Third; they are all fine Cities, and are a League and half, or two Leagues in Circuit.

The Third City, Song kiang fou.

THIS City is built in the Water, and the Vessels, or rather the *Chinese* Jonks, enter the Town on all Sides, and from thence fall down to the Sea, which is not far off: The vast Quantities of Cotton and of fine Goods of all Sorts, with which it furnishes the Empire, as well as foreign Countries, render it famous and much frequented; these Cotton Goods are so fine, that when they are dyed they are taken for the finest Serge.

There are but four Cities in this Jurisdiction, but yet it is very rich and fertile, for altho' these Cities are of the Third Order, they are equal to the finest for Extent, and for the great Resort of Traders, who come hither from all Parts all the Year round, to carry on various Branches of Commerce: Such, for instance, is *Chang hai bien*, where Ships belonging to *Fo kien* are continually coming in, and going out to Trade at *Japan*.

The Fourth City, Tching tcheou fou.

THIS is a noted City, and of great Trade; it is situated near the Canal by which the Barks go from *Sou tcheou* to the River *Yang tse kiang*; it is adorn'd with several Triumphant Arches, and the Banks of the Canal that leads to it are cas'd with hewn Stone:

Stone : It has five Cities of the Third Order under its Jurisdiction, but they are for the most part very handsome and populous : *Voussie bien*, for instance, is at least a League and half round, without taking in the Suburbs, which are half a League in Length : It is encompass'd with a great Ditch like a Canal ; its Walls are twenty five Foot high, and kept in good Repair ; it has great Plenty of Water, which is very good, and especially for Tea, to which it gives an agreeable Flavour that it has not in any other Place.

There are earthen Vessels made in another City of the same District, which are thought to give also an admirable Smell to the Water that is used for Tea, on which Account these Vessels are preferr'd before the finest China of *King te tching* ; this City carries on a great Trade in these Vessels.

The Fifth City, Tching kiang fou.

THIS is not one of the largest Cities of the Province, for it is not above a League in Circumference, but it is one of the most considerable for its Situation and Commerce ; it is the Key of the Empire towards the Sea, and is also a Fortrefs, where there is always a strong Garrison ; the Walls are above thirty Foot high in several Places, and built with Brick of four or five Inches thick : The Streets of the City and Suburbs are pav'd with Marble ; it is situated on the Banks of *Ta kiang*, which in this Place is half a League wide, and to the East of an artificial Canal, which has been brought quite to the River. Six hundred Paces from the Shore there is a Mountain in the River, nam'd *Kin chan*, or the Golden Mountain, for its pleasant Situation : On the Top of it stands a Tower of several Stories. This Island is at least 500 Paces round, and is border'd with Idol Temples and the Houses of the Bonzes.

On the other Side of the River, half a League from *Tchin kiang*, stands *Koua tcheou* : Altho' this Place

is

is not call'd a City, and is only esteem'd a *Ma teou*, or Place of Trade, it is as considerable as the largest Cities: The Suburbs of *Tchin kiang* are 1000 Geometrical Paces in Length, and as populous as the City it self; the Communication is preserv'd by Stone Bridges: There are such vast Crowds in the Streets, and chiefly on the Port, that it is difficult to pass along: Near the City some very pleasant Hills rise in View: This Jurisdiction is of small Extent, for it has only Authority over three Cities of the Third Order.

The Sixth City, Hoai ngan fou.

THIS City, which is situated in a marshy Soil, and enclosed with a triple Wall, is wealthy, tho' not very populous; it is in danger of being overflow'd by an extraordinary Rise of Water, for the City lies lower than the Canal, which is confin'd in many Places by Dikes of Earth; but at two Leagues Distance there is a Town in its Jurisdiction, named *Tsing kiang pou*, which is like the Port of the River *Hoang ho*, and is very large, populous, and full of Noise and Hurry. In this Place resides one of the great Mandarins call'd *Tsong ho*, which signifies Surveyor-General of the Rivers, or Grand Master of the Waters: This Mandarin has a great many Officers under him, who have each their District, and are station'd at convenient Places.

On the other Side of the *Hoang ho* there are some Cities upon the Canal, which the *Mabometans* have endeavour'd to improve, by bringing a Trade to them, but without Success: Their Mosques are very high, and built entirely different from the *Chinese* Taste: After such a long Series of Generations they are still look'd upon as People of a foreign Original; and are now and then insulted on this Account; but a few Years since at *Hang keou* in the Province of *Hou quang*, the Populace, being incens'd by some rash *Mabometans*,

tans, demolish'd the Mosque that was built there, tho' the Magistrate endeavour'd to stop their Fury.

Marble is very common in the District of this City, whose Fields produce Rice and Wheat, and are water'd with Rivers and Lakes, which yield all Sorts of Fish: Its Jurisdiction includes eleven Cities, two of the Second Order, and nine of the Third.

The Seventh City, Yang Tcheou.

THE Air of this City is mild and temperate, the Country pleasant and fruitful; it is built on the Bank of the Royal Canal, which extends from the *Ta kiang* northwards to the River *Hoang ho*, or the Yellow River: It carries on a great Trade in all manner of *Chinese* Works, and is render'd extremely populous, chiefly by the Sale and Distribution of the Salt that is made on the Sea Coasts of this Jurisdiction and the Parts adjoining, and which is afterwards carried along small Canals made for this Purpose, which end in communication with the great Canal beforemention'd.

On the rest of the Canal from hence to *Peking*, there is no Town that can be compar'd to this; a great many rich Merchants transport this Salt into the Heart of the Empire, at a vast Distance from the Sea: The City is divided into several Quarters by several Canals of fresh Water; there is such a Multitude of People in the Streets, and the Canals are so crowded with Barks, that there is but just Room enough to pass: Here is also a *Tartar* Garrison: Overagainst the East Side there stands a Bridge and a large Suburb; the Crowd is always so great at this Place, that the Bridge prov'd too narrow for the Passengers, so that it was found absolutely necessary to keep a large Ferry-Boat about thirty Paces distance, which is scarcely sufficient to carry all that come, tho' this Water is but twenty Paces wide. *Yang tcheou* is two Leagues in Circuit, and is reckon'd to contain 2,000,000 Souls; it has but six Cities of the Third Order in its Jurisdiction. The
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Inhabitants are much inclin'd to Pleasure; they educate with great Pains many young Girls, and learn them to sing, to play upon Instruments, to paint, and every thing that is requisite to complete a genteel Education, and then sell them at a dear Rate to great Lords, who make them their Concubines, that is to say, their second Wives.

The Eighth City, Capital of the Western Part of the Province, Ngan kiang fou.

THIS City is finely situated, it borders upon three Provinces, and tho' but five Days Journey distant from the Capital, it has a particular Viceroy. This Mandarin keeps a great Garrison in a Fort that commands the Lake *Po yang*, at the Entrance of the Province of *Kiang si*, and of the River *Yang tse kiang*: It is very considerable for its Trade and Riches, and is the Thoroughfare for all that comes to *Nan king*: All the Country of this District is very pleasant, open, and fruitful; it contains six Cities of the Third Order.

The Ninth City, Hoi tcheou.

THIS is the most southern City of this Province, and one of the richest in the Empire: The Air at this Place is healthful and temperate, altho' it is surrounded with Mountains; its Jurisdiction comprehends only six Towns of the third Order: Its Inhabitants are reckon'd very skilful in Traffick; there is no Town of the least Commerce without some Merchants of *Hoi tcheou*, nor any Bank or Fund in which they are not some of the principal Persons concern'd.

The common People are frugal, and contented with a small Matter; but they are bold and enterprizing in Commerce: There are some Mines of Gold, Silver, and Copper in these Mountains, and it is said that the best Tea grows in this Country.

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This City also makes the best Indian Ink in *China*, and with which the Dealers of *Nan king* furnish themselves.

The Art of making Ink, as well as all the Arts which any way relate to the Sciences, is accounted honourable in *China*, where the Dignities of the Empire are only attain'd by Skill in the Sciences. The Japan'd Works which are made at *Hoei tcheou*, are preferr'd before all others, because they are more beautiful and better finished than in any other Place: Also upon its Confines, which join to the District of *Iao tcheou*, in the Province of *Kiang si*, there is found the Earth which is partly carried to *King te tching* to make China-Ware.

The Tenth City, Ning koue fou.

THIS City stands upon a tolerable River, that runs into the great River *Yang tse kiang*: The Country about it is very uneven, being furrounded by Mountains, but its Hills are very pleasant, and the Mountains cover'd with Woods produce excellent Physical Herbs. Here are many Manufactures of Paper, which they make of a sort of Reed; it has six Cities of the Third Order under its Jurisdiction.

The Eleventh City, Tchi tcheou fou.

ON this City depend six others of the Third Order; it is situated on the Banks of the Great River *Yang tse kiang*, and tho' environ'd with Mountains the Soil is nevertheless fruitful, and produces plentifully the Necessaries of Life; if it should happen to want any thing, it might be supply'd by the *Kiang*, which bears continually the Riches of several Provinces.

The Twelfth City, Tai ping fou.

THIS City is very opulent, and well situated for Trade, standing upon the great River *Kiang*, where
it

it receives three Arms of other Rivers, which make it look like an Island; its Territory is also water'd by two Lakes, and contains only three Cities, of which *Vou bou bien* is the richest.

The Thirteenth City, Fong yang fou.

THIS City is situated on a Mountain not far from the Yellow River, and encloses within its Walls several Hills: This District is very extensive, for it contains eighteen Cities, five of the Second, and thirteen of the Third Order, besides a great Number of *Ma teou*, or Places of Commerce, settled upon the Rivers for the Convenience of Trade, and of collecting the Emperor's Duties. This Extent is eighty Leagues wide from East to West, and about sixty Leagues in Length from North to South, which is greater than the largest Province of *Europe*: As this was the Birth Place of *Hong Vou*, first Emperor of the preceding Dynasty, he had a Design to render it famous by building a stately City here for the Capital of the Empire, which he undertook in the Year 1367. After he had driven out the western *Tartars*, who had rul'd *China* during eighty seven Years, he fix'd his Court at this Place, and call'd it *Fong Yang*, which signifies, The Brightness of the Eagle. He intended to make it the greatest and most celebrated of the Empire, but the Roughness of the Ground, the Scarcity of sweet Water, and the Neighbourhood of his Father's Monument, made him alter his Resolution: By the unanimous Advice of his principal Officers he remov'd the Court to *Nan king*, which is much more beautiful and convenient, and is but thirty two Leagues distant from *Fong yang*.

As soon as this was resolv'd upon, the Works which were begun immediately ceased: The Imperial Palace, which was to have had a triple Inclosure, the Walls, that were to be nine Leagues round, the Canals that were projected, were all abandon'd: There were

were only three Monuments finished, which are still remaining, the Grandeur and Beauty of which shew how magnificent this City would have been, if the Emperor had compleated his first Design.

The first remaining Monument is the Tomb of *Hong vou's* Father; it is adorn'd with every thing that the *Chinese* Industry or filial Gratitude could invent, that was most beautiful in its kind, and is call'd [*Hoang lin*, or] *The Royal Tomb*.

The second is a Prison built in the midst of the City; its Shape is an oblong Rectangle, and is one hundred Foot high, divided into four large Stories, founded on a massive Pile of Brick forty Foot high, a hundred long, and sixty broad; it is accounted the highest in *China*, and is seen at a great Distance.

The third is a stately Temple erected to the Idol *Fo*, and was formerly a little Pagod. *Hong vou* being reduced to Want, by the Loss of his Parents, retired to this Place at Seventeen Years old, and served here several Years as Scullion; at length being tired of this lazy Life, he entred himself a Soldier under a Captain of some Banditti who revolted against the *Tartars*, where soon giving Proofs of his Valour, the Captain, whose Love he had gain'd, made him his Son-in-law, and soon after he was declared his Successor by the unanimous Consent of his Troops.

Upon this, seeing himself at the Head of a considerable Party, he began to extend his Views even to the Throne: His Reputation had already brought to the Army a great many People of Credit, at the Head of which he valiantly attack'd the *Tartars*, and entirely defeating them seiz'd on *Nan king* and several neighbouring Cities, and continued to pursue them, till he had driven them quite out of *China*: He was Conqueror in all the Battles he fought, for which Reason he was nam'd *Hong vou*, which signifies, *a Prince always victorious*.

As soon as he was made Emperor he caus'd this stately Temple before-mention'd to be built for the Bonzes, who had reliev'd him in his Distress, rather out of Gratitude to Them, than for any Regard to the Idols. It was begun by a Row of five great Apartments, built like the Imperial Palace, and flank'd with severall Halls and Lodgings for the Bonzes; he assign'd them a Revenue to maintain conveniently 300 Persons under a Chief of the Sect, whom he constituted a Mandarin to govern them independant of the City-Magistrates. This Pagod was call'd, [*Long hing se*, that is,] *The Temple from whence the Dragon issued*, because the Emperor's Arms are a Dragon with five Claws: It was kept up all the time of the preceding Dynaſty, but afterwards, during the Civil Wars, it has been almost demolish'd, and there remain at present only five large Buildings.

The present Dynaſty of the *Tartars* have taken no Care to repair this Temple, so that now there are not above twenty of these idolatrous Priests remaining, and they are almost reduc'd to Beggary.

There is scarce any thing worthy of Notice in *Fong yang* besides these Monuments, for it has been so ruin'd by the Wars, that from an Imperial City it is diminish'd to a large Village: It is pretty well Peopled, and indifferently built in the middle, but all the rest consists only of low Thatcht Houses, or open Fields that bear Tobacco, which is the only Wealth and Commerce of the Country.

In the neighbouring Mountains there is found a great deal of Talk, and Red Wormwood, which the Physicians use. This Country is made fruitful by some fine Rivers, and among others the great River *Hai ho*, which rising in the Mountains of the Province of *Ho nan* crosses the whole Country, and after a long Course passes thro' the Lake *Hong tse*, and then dif-

discharges itself into the *Hoang ho*, about thirty-nine Leagues before it arrives at the Sea.

The Fourteenth City, Liu tcheou fou.

THE Country wherein this City is situated is very pleasant and fruitful; the Lake *Triaou*, in the midst of which there is a Mountain, yields all sorts of Fish, and waters the Fields so well, that they produce all kinds of Grain and Fruits, and especially the best Tea in great Plenty; and 'tis chiefly for the latter that this Country is famous: They make here also very good Paper. Its Mountains, especially those in the Neighbourhood of *Lou kiang bien*, are cover'd with very fine Trees; and there is a remarkable Bridge near *Lou ngan tcheou*. Its District is pretty large, containing eight Cities, two of the Second Order, and six of the Third.

The Island of T'fong ming.

THIS Island, which is in the Province of *Kiang nan*, is separated from it on the West only by an Arm of the Sea, which is but five or six Leagues over: They say it was form'd by degrees of the Earth, which the great River *Yang tse kiang* washes down from the many Provinces it waters, for which reason, besides *T'fong ming*, it is commonly call'd [*Kiang che*, which signifies] *the Tongue of the River*, either because, being much longer than broad, it resembles the Shape of a Tongue, or because it is placed just in the Mouth of this great River. In former Ages this was a desert and sandy Country, overgrown with Reeds, insomuch that the greatest Criminals and Robbers were transported to this Island, with a View to purge the Empire; and the first that were set on Shore found themselves under a Necessity either of Starving, or getting their Food out of the Bosom of the Earth: The Love of Life made them active and industrious, so that they clear'd this uncultivated

Earth, sow'd the few Seeds they brought with them, and it was not a great while before they reap'd the Fruits of their Labour. At length some *Chinese* Families, who were ready to starve on the Continent, bethought themselves also of going to this Island, that by cultivating it they might relieve their extreme Indigence; accordingly they went thither, and divided the Lands amongst them.

These new Comers, not being able to clear all the Land they had appropriated to themselves, call'd other Families from off the Continent to their Assistance, and yielded to them for ever a Part of the Lands, on Condition that they should pay annually, in divers Goods, a Rent proportionable to their Harvest; the Dues exacted by the first Proprietors are call'd *Quo teon*, and continue to this Day.

The Island of *Tsong ming* is about twenty Leagues long, and five or six broad; there is but one City in it, which is of the Third Order; the Walls of it are very high, well terrass'd, and surrounded with Ditches full of Water; the Country is divided by an infinite Number of Canals, that have high Banks to defend it from Inundations, for the Land is level, having no Hills; the Air is healthful and temperate, and the Country agreeable: Here are large Towns scatter'd about the Island at convenient Distances, wherein are a great Number of Shops well furnish'd with all manner of Necessaries and Conveniencies of Life, and dispers'd between each Town: There are as many Houses about the Country, as there are Families employ'd in Tillage; but these Houses are not very fine, except such as belong to the Rich, and they are built with Brick, and cover'd with Tiles, while those of the ordinary People are thatch'd Cottages, made of little else but Reeds. The Trees planted along the sides of the Ditches full of Running-Water, which surround their Houses, is an Advantage owing to Art.

The Highways are very narrow, and are bordered with little Shops that sell Refreshments to Travellers; and indeed one would almost imagine the whole Island to be but one exceeding large Village. Here are no Wild-fowl, but great Numbers of large Geese, Ducks, Hens, Hogs, and Buffaloes, but these latter are used only for Tillage. Here is but little Fruit, except large Limons and small four Oranges proper for Sauces, Apricots, great Peaches, the Fruit nam'd *Te tse*, which I describe in another Place, and large Water-Melons; but all sorts of Herbs and Pulse may be had in all Seasons of the Year.

The Land is not alike throughout the Island, the Produce of it being very different: That towards the North is not cultivated, but the Reeds which grow here naturally produce a considerable Revenue: As there are no Trees in the whole Island, they use part of these Reeds to build Houses in the Country; the other Part serves to burn, and supplies Fuel not only for the whole Island, but also for some part of the neighbouring Continent. The second Sort of Land is that which extends from the first quite to the Sea on the South-side; this produces two Crops every Year, one of Grain, which is generally in the Month of *May*; the other of Rice or Cotton; of Rice in *September*, of Cotton a little later: Their Grain are Rice, Wheat, Barley, and a sort of Bearded Corn, which, tho' it resembles Wheat, is nevertheless of a different Nature. There is a third Sort of Land, which, tho' it appears barren, produces a greater Revenue than all the rest; it consists of a whitish Earth found in several Parts of the North-side of the Island, from whence they get such a great Quantity of Salt, that it supplies not only the Island, but Part of the Continent. It would be difficult to give a Reason why certain Portions of Land, scattered up and down a Country, should be so full of

Salt as not to produce a Blade of Grass, while the contiguous Lands are very fruitful in Corn and Cotton; it also frequently happens that the fruitful Soil grows full of Salt, while the Salt Earth becomes fit to bear Corn.

These are those Secrets of Nature which Human Wisdom in vain endeavours to discover, and which ought to increase our Admiration of the Power and Greatness of the Author of Nature.



The Third Province of the Empire of CHINA,
Kiang si.

THIS Province is bounded on the North by that of *Kiang nan*, on the West by *Hou quang*, on the South by *Quang tong*, and it has on the East *Fo kien* and *Tche kiang*; the Mountains which it has to the South, and which join to those of the Provinces of *Quang tong* and *Fo kien*, are almost inaccessible; but we may discover afterwards very fine Vallies, and the Country thereabouts is very well cultivated.

Nevertheless it is so well peopled, that, tho' it is so very fruitful, it does not yield much more Rice than what is sufficient to nourish its Inhabitants: Besides they are accounted of a very sordid Disposition, and their covetous Humour draws upon them the Jest of the *Chinese* of the other Provinces: Otherwise they have an excellent Genius, and this Province furnishes a great many Learned Men who obtain the Degrees, and advance themselves in the Magistracy.

Kiang si is water'd with Brooks, Lakes, and Rivers, which abound with all manner of Fish, especially with Salmon, Trout, and Sturgeon. The Mountains, with which the Province is surrounded, are either cover'd with Wood, or famous for their Minerals,

Minerals, Simples, and Physical Herbs. The Soil produces all the Necessaries of Life in great Plenty, and is very rich in Mines of Gold, Silver, Lead, Iron and Tin. They make here very fine Stuffs; and their Wine, which is made of Rice, is reckon'd delicious by the *Chinese*. It is above all famous for the fine *China* Ware which is made at *King te tching*, and for the Rice it produces, which is much esteem'd in the Empire; at *Kiang si* they load many of the Imperial Barks with it.

The Flower *Lien boa*, which is much valued in *China*, is found almost every where, but grows chiefly in Lakes, like the *Nenuphar* in *Europe*, which is found in Standing-Waters, but it is very different from *Nenuphar* both in Root, Blossom, and Fruit: Nothing is more agreeable than to see whole Lakes full of Flowers, improv'd and renew'd every Year by the Seed which they sow; the great Lords keep these Flowers in little Ponds, and sometimes in great Vessels, filled with Mud and Water, which they place in their Gardens and Courts, by way of Ornament.

This Flower, which rises above the Water two or three Cubits, is not unlike our Tulips, and has a little Ball supported by a small Filament, like that which is found in Lillies; its Colour is either Violet, or White, or part Red and part White; its Smell very agreeable, the Fruit is as big as a Nut, and the Kernel which it includes is white and of a good Taste: The Physicians esteem it, and think it is of a nourishing and strengthening Nature, therefore they prescribe it to those who are weak, or those who after a great Sickness recover their Strength with Difficulty. Its Leaves are long, and swim upon the Water, communicating with the Root by long Strings; the Gardeners use them to wrap up their Goods; the Root is knotty, like that of Reeds, and the Pith and Pulp are very white; it is reckon'd very good, and much eaten, especially in Summer, because it is very

cooling. There is nothing in this Plant but what is useful, for they make of it even a kind of Meal, which is employ'd for different Purposes.

The River *Kan kiang* divides the whole Province into two Parts, which contain thirteen Cities of the First Order, and seventy eight of the Second and Third Orders.

The First City, Capital of the Province Nan tchang fou.

THIS is one of the best Cities which are situated on the Banks of fine Rivers: It was formerly destroy'd by the *Tartars*, whose Yoke it refused to bear; for which reason they burnt it, and there remain'd nothing of it but the Walls; but it is since rebuilt.

The Circumference of the Walls is not very great; the River is pretty deep in the Harbour; but that which makes it so great a Trading-Place are the Canals and Rivers, from whence they may land on all Sides: It is not far from the great Lake *Po yang*. At the end of this Lake the River passes, which comes from the Southern Extremity of the Province, after having receiv'd almost all the Rivers of this Country into its Channel.

The *China* Ware, which is made in the District of *Iao tcheou fou*, built upon the Eastern Side of the same Lake, is the Merchandise on which all its Commerce depends, and which draws hither a great Number of Merchants from all the Provinces; for that sort of *China* Ware, which is made at *Canton* in the Province of *Fo kien*, and in some other Places, is not so much esteem'd in *China*, as Earthen Ware is in *Europe*: Strangers cannot be mistaken in it, for it is as white as Snow, does not shine, nor is stain'd with any kind of Colour.

It is likely that the Water of the Place, where they make this *China* Ware, contributes to its Beauty and Goodness; for they do not succeed so well in other Places,

Places, although they make use of the same Materials. These Materials are not only found upon the Confines of this Province, but in a like Place upon the Confines of the Province *Kiang nan*; but what Sort of Earth, and how it is to be work'd, shall be shewn in the Sequel of this Work: And as a Description only is not sufficient to distinguish exactly the Stones and Earth which they make use of, I have had some Samples sent me from *China* of these different Materials, which are in the Possession of the learned Mr. *De Reaumur*, one of the illustrious Members of the Academy of Sciences, who is very capable of finding the like, if there is any in *France*.

There are eight Cities depending on *Nan tchang*, whereof seven are of the Third, and one only of the Second Order. Its Fields are so well cultivated, that they scarce find Places where their Cattle may graze. It has always furnished a great many Learned Men, and is full of Persons of Distinction.

Here the Viceroy keeps his Court, and here live several considerable Officers and Magistrates: Under the preceding Dynasty many Princes of the Imperial Family resided here, whose Fortune was incumber'd, but not without Lustre: At present all the Princes are at Court, and are not permitted to retire from it.

The Second City, Iao tcheou fou.

THIS City, which has in its Jurisdiction seven other Cities of the Third Order, is very finely situated, and stands upon the Northern Bank of the Lake *Po yang*, and is surrounded with Rivers which run into this Lake. The whole Country is flat, and the Rivers which water it render it extremely fertile; but above all it is famous for the fine *China* Ware which is made in a Town in its District, call'd *King te tching*.

This Town, where the best Makers of *China* Ware live, is as populous as the greatest Cities of *China*, and wants nothing but Walls to make it a City. These
Places

Places are call'd *Tching*, that are of great Refort and Commerce, but not Wall'd. They compute in this Town more than 1,000,000 of Souls: They confume here every Day more than 10,000 Loads of Rice, and above a 1000 Hogs, without mentioning other Animals which they feed upon. The Lodgings of the great Merchants take up a vaft Space, and contain a prodigious Number of Workmen.

King te tching is a League and a half long, ftanding on the Side of a fine River, and is not a confused Heap of Houfes, as one would imagine; the Streets are very long, and cut and crofs one another at a certain Distance; all the Ground is made ufe of, fo that the Houfes are rather too much confin'd, and the Streets too narrow; in going through them one feems to be in the middle of a Fair, and hears on all fides the Noife the Porters make to clear the Way.

The Charge of Living is here much more confiderable than at *Iao tcheou*, becaufe they fetch from other Places every thing they confume, even to the Wood they burn in their Stoves, which at prefent comes near a hundred Leagues off. Yet, notwithstanding the dearnefs of Provisions, this Place is the Refuge of an infinite number of poor Families, who have not whereon to fubfift in the Cities round about. Here is Employment for the Young and the Weak, and even the Blind and the Lame get their Livelyhood by grinding the Colours. Formerly they computed here but 300 Stoves for *Cbina* Ware, now they amount to about 500.

King te tching is fituated in a Plain environ'd with high Mountains; that towards the Eaft, on whose Side it ftands, forms outwardly a fort of a Semi-circle. The Mountains which are on the Side give Passage to two Rivers which unite; one is little, the other very great, and forms a fine Port near a League long in a great Bafon, where it lofes much of its Rapidity: One fees fometimes in this vaft Space two or three Rows of Barks following one another.

When we enter by one of the Straights into the Port, the Vortices of Flame and Smoke, which rise in different Places, cause one immediately to observe the Extent, the Breadth, and Windings of *King te tching*; at Night it seems like a vast City on fire, or like a great Furnace which has many Vent-holes. Strangers are not permitted to lie at *King te tching*; they must either pass the Night in their Barks, or lodge with their Acquaintance, who pass their Word for their Conduct. This Policy, join'd to that which is observ'd Night and Day in the Town, in the same manner as in the Cities, keeps every thing in Order, and establishes perfect Security, in a Place whose Riches would excite the Desire of an infinite number of Thieves.

The Third City, Koang sin fou.

ALTHOUGH this City is situated in the midst of Mountains, which for the most part are very high, and of a great Extent, the Country is not the less fertile or inhabited; a great many of these Mountains are divided into plow'd Grounds, which yield in nothing to the most fertile Plains, and contain a great many Towns and Villages. Some of the Mountains are cover'd with Forests, and others produce a fine Crystal: They make here very good Paper, and the best Candles in the Empire.

All this Country borders upon the Provinces of *Fo kien* and *Tche kiang*; it is so easy to take Refuge in the Mountains, that it gave an Occasion formerly to Thieves of committing Robberies unpunished, and the Emperor kept a strong Garrison in the City to pursue them. As the Entrance into the Province on this side is through narrow Lanes, which the Mountains lock up on both Sides, it is very easy to defend these Passages, and, in case of an Insurrection of a Neighbouring Province, to secure themselves from an Invasion. The Jurisdiction of *Koang sin fou* contains seven Cities of the Third Order. *The*

The Fourth City, Nan hang fou.

THIS City, which has in its District but four Cities of the Third Order, is situated upon the Banks of the celebrated Lake *Po yang*. This Lake is thirty Leagues long, and about forty broad ; it affords all sorts of excellent Fish, and divides into two Parts this District of the Province : The Fields produce great Quantities of Rice, Wheat, Fruits, and Pulse. The Mountains are partly cultivated, and partly cover'd with thick Woods, some whereof are five Leagues in length : A sort of Hemp grows about the City, of which they make Cloaths very convenient for Summer.

The Fifth City, Kieou kiang fou.

THIS is a large and very great trading City ; it is situated upon the Southern Bank of the River *Yang tse kiang*, and nigh the Place where the great Lake *Po yang* unites with the River ; so that it is incompass'd with Water on the North and East. It is the Rendezvous of all the Barks which go and come from the other Cities of this Province, and the Provinces of *Kiang nan* and *Hou quang*. Although it is a hundred Leagues distant from the Sea, they take in the River, which washes its Walls, Salmon, Dolphins and Sturgeon : It ebbs and flows every New and Full Moon, and its Waters glide so slowly from the City to the Sea, that its Current is scarcely perceivable.

The sixth City, Kien tchang fou.

THIS City stands upon the Frontier of the Province *Fo kien*, in a pleasant and fruitful Country. Five Cities of the Third Order are dependant on it ; it is now famous, but was much more so formerly. The Wine which they make here of Rice is pretty good, but the common Rice is little valued, and the People of Note fetch it for their own Use from an adjacent City ; yet they have a sort of red Rice, which
is

is pleasant to the Taste, and very wholesome. They make here a sort of Cloth of Hemp, which is esteem'd and made use of during the Heat of Summer.

The Seventh City, Vou tcheou fou, or Fou tcheou fou.

THIS City is situated upon the Bank of a River, in a great and pretty fertile Plain; the Circumference of its Walls is larger than any City of *France*, except *Paris*: Its Jurisdiction reaches twenty or five and twenty Leagues; six Cities of the Third Order belong to it.

If one may judge of it from what remains, it was before the late Wars one of the most flourishing Cities in the Empire; but since it was sack'd by the *Tartars*, it is nothing but a Heap of Rubbish, among which there are here and there some Houses, which they endeavour to repair, and which form sorts of Hamlets, Villages, and Towns, within the Circumference of the City, except on the East Side, which is well built, where most of the Mandarins Tribunals are situated.

They reckon in the City and Suburbs there are near forty or fifty thousand Souls. The Country is likewise very populous, and very well improv'd. In many Places they have two Crops of Rice every Year, and it is from the District of this City that they take, most commonly, the greatest Part of the Rice, which the Province is oblig'd to furnish every Year to the Emperor: The Rice hereabouts is very good, and white as Snow.

The Air is fine and very wholesome; nothing can be more pleasant than its Mountains, from whence issue several Brooks and Rivers, which water the whole Country, and render it fruitful. They have also Provision in abundance: Figs grow here very well. A Missionary in this Place planted Vines in his Garden, which bore very good black Grapes, of which he made Wine; but as for other Fruits

Fruits they hardly come to Perfection, probably because the Soil is too moist.

The Eighth City, Lin kiang fou.

IN the Jurisdiction of this City, and at three Leagues distance upon the Bank of a great River, which coming from the South runs through all the Province, there stands a *Tching* or Town, in which there is a great Trade for Drugs and Simples, because it is a noted Port, where the Barks loaded with Medicinal Herbs, of which they compose their Remedies, resort from all the Southern Parts, and where they come from other Provinces to purchase them. As for the City itself, it is but thinly peopled, has but little Trade, and they live very sparingly therein; and they say of it, by way of Derision, that one Hog serves the whole City two Days. There are but four Cities, and those of the Third Order, dependant on it.

It is situate two Leagues and a half from the Great River, and stands upon the Banks of the River *Yu ka*. Its Soil is good, and the Climate wholesome: They have excellent Oranges, which they transport into the adjacent Provinces, and is the chiefest Branch of their Commerce. The Mountains round about are either cover'd with great Trees, or are cultivated in the manner of Terras-Walks, rising one above another.

The Ninth City, Ki ngan fou.

NINE Cities of the Third Order are under the Jurisdiction of This, which is situated on the Banks of the River *Kan biang*. It is here that one begins to perceive the Danger of going down this River; the Water running with great Swift-ness amongst Rocks, which lie just beneath the Surface of it, one runs the Risk of perishing, without a skilful Pilot; those Barks which have none,
provide

provide them in this City to guide them through these dangerous Places, at least they hire Men to assist in navigating the Bark; for there are eighteen Currents, which require much Strength and Dexterity, either going up or coming down: They call it *Che pa tan*: Although the Country is uneven, the Vallies and Fields are nevertheless agreeable and fertile. They say that the Mountains afford Mines of Gold and Silver.

The Tenth City, Choui tcheou sou.

THIS City is situated upon the Banks of an Arm of the *Kan kiang*: Two Enclosures of the Walls make it resemble two Cities, which are separated by a River that is navigable for great Boats all the Year round, especially from *February* to *August*, when it is swell'd by the Rains.

These two Enclosures communicate with one another by two Bridges, one of Stone, which has more than ten Arches well built, and the other is of Boats, which rise or sink according as the Water increases or decreases. In one of these Enclosures, which they call the North City, all the Mandarins of what degree soever make their Abode, Mandarins of the People, Mandarins of Arms, and Mandarins of Literature; they likewise call it the *Mandarin City*. The other Inclosure, which they call the South City, includes all the Families of Note, the Burghers, and the Common People; there is not one Mandarin. As the Gates of both the Cities are shut during the Night, if there should happen any Disturbance in this last, the Mandarin could not remedy it as soon as might be necessary in some Cases.

The Air is mild, and so wholesome that they have given it the Name of *Happy*. The Country is water'd with Rivulets, in which they find Particles of Gold and Silver. Its Fields are very fertile, and yield Rice enough, besides what they use to pay
the

the Tribute to the Emperor. The Mountains and Forests round about make an agreeable Prospect: They get *Lapis Lazuli* out of these Mountains.

The Eleventh City, Yuen tcheou fou.

THIS City yields to none in regard of the Fruitfulness of its Soil, and the Plenty of every thing which can be desir'd; it stands upon the Banks of the River *Yu ho*. There is in its Out-parts a little Lake border'd with Pleasure-Houses, where its Inhabitants go often to regale themselves; it furnishes the rest of the Empire with Plenty of Vitriol and Allum; as for the rest, its Liberties are small, for they contain but four Cities of the Third Order.

The Twelfth City, Kan tcheou fou.

THIS is a City of great Resort, which may be compar'd for its Extent to *Roan*; it is situated on the River from which it has its Name, although it receives another in this Place, which they call *Tchang bo*: It is almost as great a Trading-Place as the Capital.

They say there is an abundance of Medicinal Herbs in its Mountains, as well as in those of *Quang sin fou*, at the Bottom of which the Chief of the Bonze *Tao ssi*, known by the magnificent Name of *Tien se*, that is, Heavenly Master, has his Residence.

Between *Kan tcheou* and *Nan ngan*, which I shall speak of presently, there are nothing but Desarts; but from *Kan tcheou* to *Nan tchang*, that is, for more than sixty Leagues by the River, the Country is delightful, populous and fertile.

A Day's Journey from *Kan tcheou* is that very rapid Current, twenty Leagues in length, which I mentioned in the Description of the City *Ki ngan fou*. When we have once past this dangerous Place, we come into a fine River, six times larger than the *Seine* at *Roan*,
and

and so cover'd with Barks, that at any Hour of the Day one may count more than fifty Ships of Burden under Sail.

This Country bordering upon the Provinces of *Hou quang*, *Fo kien*, and *Quang tong*, was formerly infested with Robbers, on account of the Facility of flying out of one Province into another; they establish'd here a *Tao ye*, which is a Governor of two Cities of the First Order: They erected here likewise a Custom-House, to receive the Duties on Merchandizes, which are transported on the two Rivers.

Near the Walls of *Kan tcheou*, and where these two Rivers unite, there is a Bridge of Boats, which are fasten'd to one another with Iron Chains: Near this Bridge is the Office, where a Receiver comes every Day to visit the Barks, and examine whether they have paid the Duty which I mentioned before.: One of these Boats belonging to the Bridge is so contriv'd, that they can open a Passage to let the Barks through; but it is not done till after they have been examin'd.

The Jurisdiction of this City extends a great Way, for it contains twelve Towns of the Third Order; but what is most remarkable is, that its Soil produces a great many of the Trees from which the Varnish distills, and this Varnish is reckon'd the best in *China*.

The Thirteenth City, Nan ngan fou.

THIS is the most Southern City of the Province; it is as large as *Orleans*, populous, and handsome, has a great Trade, and is a Place of much Resort: It is here that they must land all the Merchandizes which are transported from the Province of *Quang tong*. Its Suburbs are larger than the City; there are but four Cities of the Third Order dependant on it.

To go from *Nan ngan* to *Nan kiong*, which is the first City you come to in the Province of *Quang*

tong, you must go about ten Leagues by Land: At the end of two Leagues there is a Mountain, so steep that they have cut it like Stairs; at the Top of the Mountain there is a Rock about forty Foot deep, through which they were obliged to cut, to open a Passage. Although these Mountains are not cultivated, the Spaces between them are, and produce as much Rice as the most fruitful Vallies.



The Fourth Province of the Empire of China,
Fo kien.

THIS is one of the least, and yet one of the richest Provinces of the Empire; its Situation is commodious for Navigation and Commerce, the Climate is hot, but the Air is very pure and healthy: As Part of it borders upon the Sea, they take there a great Quantity of Fish, which are dried and salted in order to be carried into the Midland Provinces of the Empire: Its Shores are very uneven, by reason of the Number and Variety of its Bays; there are many Fortresses built there to guard the Coasts: It contains nine *Fou*, or Cities of the First Rank, and sixty *Hien*, or Cities of the Third Rank: Among the nine *Fou* is reckoned *Tai ouan*, Capital of the Isle of *Formosa*: Its Mountains, by the Industry of the *Chinese*, are almost every where disposed into a kind of Amphitheaters, with Terrasses placed one above another, and all covered with Rice; the Fields are watered by great Rivers and Springs that issue from the Mountains, which the Husbandmen conduct in such a manner as to overflow the Rice when they please, because it grows best in watry Ground; they have got the Secret of raising the Water to the Top of the highest Mountains, which they convey from one Mountain

Mountain to another by Pipes of Bamboo, which is found in great Quantities in this Province.

Besides that the Province of *Fo kien* abounds with every thing that grows in most other Provinces of the Empire, the Commerce which the Inhabitants have with *Japan*, the *Philippines*, the Island of *Formosa*, *Java*, *Camboya*, *Siam*, &c. renders it extremely rich: They have Musk, Precious Stones, Quick-silver, Silk, Hempen-Cloth, Callico, Steel, and all sorts of Utensils wrought to the greatest Perfection; and they import from other Countries Cloves, Cinnamon, Pepper, Sandal-wood, Amber, Coral, and many other Commodities of this Nature: Its Mountains are covered with Trees fit for building of Ships: They have Mines of Lead and Iron; 'tis supposed they have also Gold and Silver, but it is forbidden to dig for these under Pain of Death. As for Fruit it produces excellent Oranges, larger than common, which have the Taste and Smell of Muscadine Grapes; the Peel of these Oranges comes off easily, it is thick, and of a golden Colour; they preserve them with Sugar, and send them to other Provinces: Besides these there are fine red Oranges, of which we have given a Description in another Place. The most remarkable Things that grow here, as well as in the Province of *Quang tong*, are two sorts of Fruits peculiar to *China*, which are highly valued, viz. *Li chi* and *Long yuen*, which are mentioned in the Beginning of this Work: I only add, that there is hardly any Fruit in the World to be compared to *Li chi* for its Delicousness, especially if it be that Sort which has a small Stone or Kernel in it. The Plant called *Tien boa* which grows there, and the Dyers use to dye Blue, is much more esteemed than that which grows in other Provinces.

Every City there has its particular Dialect, different from the rest, which is very incommodious to Travellers: The Mandarin Language is generally spoke by all, except by a few of the learned Men in

this Province: Besides they have naturally a good Genius, and apply themselves vigorously to the Study of the *Chinese* Sciences: For this reason you see great Numbers of good Scholars come out of this Province, who arrive to great Preferments in the State.

The first Capital City of the Province, Fou tcheou fou.

THIS is the first and most considerable City of the Province, nine Cities of the Third Order are under its Jurisdiction; besides the Viceroy, the Intendant General of this and the Province of *Tche kiang* resides there; it is chiefly famous on account of its Situation, Commerce, Multitude of learned Men, the Fertility of its Soil, fine Rivers that carry the largest Barks of *China* almost up to its Walls, and lastly for a surprising Bridge consisting of more than 100 Arches, all built with fine white Stones across the Bay; all its Hills are filled with Cedar, Orange, and Limon-Trees.

Throughout the Extent of its Jurisdiction they make exceeding fine Sugar: They have a great many of those Trees that bear the Fruits *Li chi* and *Long yuen*; the first is so agreeable to the Taste, that when you eat it you know not when to have done; the second is very good, but less esteemed than *Li chi*: They dry these Fruits, and send them to all Parts of the Empire, and no doubt they are as agreeable when they are dried as when fresh gathered; besides they are very wholesome, and are given often to sick People.

The Second City, Tfuen tcheou fou.

THE Situation of this City is most agreeable, and makes it a place of very great Trade; it is built upon a Promontory, and almost surrounded with Water; the largest Barks enter within its Walls; it has in its Jurisdiction seven Cities of the Third Rank; all these Cities are very populous, and carry on a great Trade; the Houses are likewise convenient, the Streets

Streets paved with Brick, including two Rows of square Stones, and adorned with Triumphal Arches: There is one Temple among the rest that deserves particular Notice, having two Towers built of Stone and Marble, each of which has seven Stories, and round every Story there are Galleries jutting out to walk in: Not far from the City there is a Bridge, which is extraordinary for its Magnificence and Beauty; it is built with a kind of black Stone, and has no Arches, but is supported by above 300 Stone Piers, that terminate on each Side in acute Angles, the better to break the Force of the Current: This Bridge was built at the Expence of a certain Governor of the City, who, being concern'd to see an infinite Number of Boats overfet by the Violence of the Tides, was desirous of preserving his People from the continual Danger of being drowned: We are told this Work cost him 1,400,000 Ducats. From this, and other Cities in its District, a prodigious Number of Vessels go out every Hour, in order to traffick among foreign Nations.

The Third City, Kien ning fou.

EIGHT Cities of the Third Order are under the Jurisdiction of this Capital City, which is situated on the Side of the River *Min bo*; 'tis a Place of plentiful Trade, because all Commodities that are carried up and down the River pass through it: As the River ceases to be navigable near the City of *Pou tching bien*, which is about thirty Leagues from *Kien ning*, the Goods are unloaded there; and Porters carry them over the Mountains to a large Town near *Kiang tchan*, in the Province of *Tche kiang*, to embark them upon another River: 18000 Porters are employed there to attend the Barks, who get their Living by passing and repassing continually over these Mountains, that are very steep, and Vallies that are equally low; they have endeavoured to level this

Road as much as the Nature of the Ground would permit ; it is paved with square Stones, and all along there are little Towns filled with Inns for the Accommodation of Travellers ; there is an Office fixed at *Pou tching bien* to receive Toll of all Goods, and the Revenue produced thereby is appointed for keeping the Road in repair. At the Time when the *Tartars* conquered *China*, *Kien ning* sustained two Sieges, and still refused to submit to the *Tartarian* Government ; but at length after the second Siege, which lasted a long Time, the *Tartars* took it, and entirely burnt it, and put all the Inhabitants to the Sword ; the greatest Part of the Houses have been since rebuilt, but less magnificent than before : Hard by *Kien ning* stands a City of the Second Order, called *Fou ning tcheou*, which is pretty considerable, because it has Jurisdiction over two Cities of the Third Order, viz. *Fou ngan bien*, and *Ning te bien* ; the Country where they are situated is of vast extent, but almost all covered with Mountains ; those towards the North are almost inaccessible, nevertheless nothing is wanting there, the Sea which is hard by furnishes it plentifully with all the Necessaries of Life.

The Fourth City, Yen ping fou.

THIS City is placed on the Side of a Hill, below which runs the River *Min bo* ; so agreeable a Situation makes the City look like an Amphitheatre to the View of those who are upon the Water, who can see distinctly every Part of it : It is not very large, but passes for one of the most pleasant Cities of the Empire, and is naturally fortify'd by inaccessible Mountains : In this City the Water, which comes down from the Mountains, is convey'd by Pipes into every House. There is another thing for which this City is singular, the Inhabitants universally speak the Mandarin Language, which is that of the Learned ; by this it is supposed that it was peopled

pled at first by a Colony that came from the Province of *Kiang nan*: The Barks of the whole Province pass under its Walls. *Cba bien*, which is one of the Cities under its Jurisdiction, is commonly called *The Silver-City*, by reason of the abundant Fruitfulness of the Lands thereabouts; the Soil belonging to the other Cities is not much less fertile.

The Fifth City, Ting tcheou fou.

THIS City is built at the bottom of the Mountains, which divide the Province of *Fo kien* from that of *Kiang si*: Among these Mountains there are some all cover'd with Flowers, especially in the Spring, very agreeable to the Eye; in which Gold Mines might be found, if it were permitted to dig or bore for them; others of such prodigious Height, that they are almost inaccessible. The Country abounds with every thing necessary for Life, tho' the Air is not very wholesome, and they have but little Trade there. Seven Cities of the Third Order belong to this City.

The Sixth City, Hing hoa hou.

THE Name of this City signifies a *Springing Flower*, and it must be confess'd that it is situated in the most beautiful and fertile Country of the Province, and near the Sea; and tho' it has no more than two Cities of the Third Order within its District, yet it pays a very considerable Tribute in Rice: Throughout its Jurisdiction you see such a great Number of Towns and Villages, that you would be apt to take it for one continued City; some of these Towns, for the Largeness and Beauty of their Edifices, might be ranked among the Cities, and great Numbers of rich Merchants dwell there, who trade throughout the Empire; the Roads are very convenient, broad, and almost every where paved with square Stones, and the City beautify'd with many

Triumphal Arches; the Fruit *Li tchi* is better there than in the rest of the Province; they catch there very good Fish of all sorts, and the Country likewise furnishes Silk.

The Seventh City, Chao ou fou.

THIS City, which is one of the Keys of the Province, was not very considerable in former Times, tho' it is now become such, and its Situation renders it a Place of Strength, and very commodious: It is surrounded with Forts and Strong-Places, which are not distinguishable from common Towns, but by the Troops which are there in Garrison. In the District of this City there are Manufactures of curious Cloths, made of a kind of Hemp, which are much in request in the Empire, because they are cool in Summer, and when you sweat they don't stick to the Body: It has no more than four Cities of the Third Order under its Jurisdiction.

The Eighth City, Tchang tcheou fou.

THIS City, which is the most Southern of the Province, has in its Jurisdiction ten Cities of the Third Order; it is situated upon the Bank of a River which ebbs and flows, over which, to the South of the City, stands a very fine Bridge consisting of thirty-six Arches; the Passage over it is so spacious, that both Sides thereof are filled with Shops, where they sell every thing that is valuable in the Empire, or that is brought from foreign Nations; for it lies near Port *Emouy*, which is a Place of very great Trade, and all Commodities pass continually up the River that washes the Walls of *Tchang tcheou*: This Advantage makes the City exceeding populous and famous, and they find in the Mountains about it the finest Crystal that can be seen, whereof the *Chinese* Artificers make Buttons, Seals, Figures of Animals, &c. The Inhabitants are very ingenious and industrious,

strious, having a good Capacity for Trading. There grow in its Territories great Numbers of Orange-Trees, which produce Oranges far larger than any that are in *Europe*, and have the Taste and Smell of *Muscadine* Grapes; they preserve them with the Peel, and send 'em to all Parts of the Empire, and to foreign Countries. There are found in this City some Marks of the Christian Religion; whether they be ancient or modern, is not known; this is certain, that *P. Martini* saw at a learned Man's House an old Parchment-Book, wherein the greatest Part of the Holy Scriptures was wrote in *Gothick* Characters; he offer'd a Sum of Money for it, but the Person, tho' he knew nothing of the Christian Religion, would not part with it, because it was a Book that was preserved in his Family a long time, and which his Ancestors regarded as a rare and valuable Piece of Furniture.

Hiamen; or, *The Port of Emouy.*

THIS is a famous Sea-Port, call'd *Emouy* from the Name of the Island which forms it, for it is properly a Place for Ships to ride at Anchor, and one of the best Harbours in the World; it is hemm'd in on one Side by the Island, on the other by the Continent, and by abundance of other Islands, which are very high, and shelter it from every Wind; it is so spacious withal, that it can contain many thousands of Vessels, and the Sea there is so deep, that the largest Ships may come up close to the Shore, and ride there in perfect safety: You see there, at all times, a great Number of *Chinese* Barks, which are on their Voyage to the Countries bordering upon *China*: About twenty Years ago you might see there many *European* Vessels, but now they come thither but seldom, and all the Trade is removed to *Canton*. The Emperor keeps six or seven thousand Men there in Garrison, under the Command of a *Chinese* General.

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In entering into the Haven you double a Cape, or Rock, and this Rock divides the Passage in two, almost as *Mingant* does the Port of *Brest*: The Rock is visible, and rises several Feet above Water. Three Leagues from thence there stands a little Island, having a Hole through which you see from one side to the other; undoubtedly for this reason it is called *The bored Island*.

The Islands of Pong hou.

THE Islands of *Pong hou* form a small Archipelago between the Port of *Emouy* and the Isle of *Formosa*, which is inhabited by a *Chinese* Garrison; there is however a learned Mandarin who resides there, to have an Eye upon merchandising Vessels, which go and come from *China* to *Formosa*, and from *Formosa* to *China*; these Vessels are almost continually passing and repassing, from which a considerable Revenue arises to the State. As these Islands are nothing but Sand and Rocks, all the Necessaries of Life, and even Fuel, are brought thither either from *Hiamen* or *Formosa*: There is neither Bush nor Bramble to be seen; one only wild Tree is all their Ornament. The Harbour is convenient, and sheltered from all sorts of Winds; it has a sandy Bottom, and from twenty to five and twenty Fathom Water. When the *Hollanders* were Masters of the Port of *Formosa*, they built a Fort at the Extremity of the large Island of *Pong hou* to defend the Entrance; there remains no more at present than the Name of *Hong mao tcbai*, which signifies the Fort of the Red-hair'd Men (so the *Chinese* call the *Hollanders*.) This Port, tho' in a wild and uninhabited Place, is absolutely necessary to *Formosa*, which has none of its own, where a Vessel that draws above eight foot Water can come.

Tai Ouan; or, *The Island of Formosa.*

I shall treat a little more largely of this Island, both because it was a long time unknown even to the *Chinese*, whose first Entering into it was in the Reign of the last Emperor *Cang hi*, tho' it lies at no great Distance from them, and because the Government, Manners, and Customs of these Islanders, which are different from those of the *Chinese*, and the Course they took to get Possession of the Island, deserve an exact and copious Relation.

The whole Isle of *Formosa* is not under the Dominion of the *Chinese*; it is divided by a Chain of Mountains into two Parts, East and West: That Part only which lies on the West of these Mountains belongs to *China*, and is included between $22^{\circ}. 8'$. and $25^{\circ}. 20'$. of Northern Latitude. The Inhabitants of the Eastern Part, if we believe the *Chinese*, are Barbarians: The Country is mountainous, and uncultivated. The Character they give of them, differs little from what is reported of the Savages of *America*: They describe them as more civilized than the *Iroquois*, and more chaste than the *Indians*, of a sweet and gentle Disposition, loving, and mutually assisting one another, disinterested, making no account of Gold and Silver, of which 'tis said they have several Mines; but excessively revengeful, having no Laws nor Civil Government, living upon the Flesh of Beasts and Fish, without any Tokens of Worship or Religion. This is the Description which the *Chinese* have drawn of the People who possess the Eastern Part of *Formosa*: But as the *Chinese* are not to be thoroughly credited when they speak of Strangers, I will not warrant this Account to be true, more especially as there are no Dealings between the *Chinese* and these People, and they are in continual War with each other.

The *Chinese* knew there were Gold Mines in the Island before they conquered it, which they had no sooner

sooner done, but they search'd every where for these Mines: As they found 'em not in the Western Part, whereof they were Masters, they were resolved to seek for them in the Eastern Part of the Isle, where they were assured they might find 'em; accordingly they fitted out a small Vessel in order to go thither by Sea, not caring to expose themselves in the Mountains, where their Lives would have been in Danger. They were courteously received by the Islanders, who generously offered them Lodgings, Provisions, and all sorts of Assistance. The *Chinese* continued there about eight Days; but all their Endeavours to discover the Mines were to no purpose, whether it was the Fault of the Interpreter, who opened their Design to these People, or Policy and Fear of giving umbrage to a Nation who had Reason to dread the *Chinese* Government: However it was, they discover'd only some Ingots in the Cottages, which the poor People had little Value for, yet these were a dangerous Temptation to a *Chinese*.

Little pleas'd with the Success of their Voyage, and impatient at the Sight of those Ingots, they bethought themselves of a most barbarous Stratagem; they fitted out their Vessel, and these innocent People furnished them with every thing necessary for their Return. They invited their Hosts to a grand Entertainment, as they said, to testify their Gratitude; they made these poor People drunk, and while they were fast asleep, the *Chinese* cut their Throats, and sail'd away. This cruel Action was not long unpunished, but the Innocent suffered for the Guilty: For as soon as the Report of this was spread in the Eastern Part of the Island, the Inhabitants took up Arms, and made an Irruption into the Northern Part which belonged to *China*, and slew without Mercy all that oppos'd them, Men, Women and Children, and set Fire to their Dwellings: Since that Time the two Parts of the Island have been continually at War.

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That Part of the Island *Formosa*, possess'd by the *Chinese*, certainly deserves the Name they gave it: It is a most pleasant Country, the Air is wholesome and every where serene, it yields all sorts of Grain, and is water'd by several small Rivers, that descend from the Mountains which separate it from the Eastern Part; the Soil brings forth plenty of Corn, Rice, &c. there is reason to believe that the Ground would also produce our *European* Fruit-Trees, if they were planted there. You see there Peaches, Apricots, Figs, Grapes, Chestnuts, Pomegranates; there grows a Sort of Melons, which they call Water-Melons; these are much larger than those in *Europe*, oblong, and sometimes round; the Pulp is white or red, and they are full of sweet Juice, which is very agreeable to the Taste of the *Chinese*. The Tobacco and Sugar that come from thence are perfectly good; all the Trees are so beautifully ranged, that when the Rice is planted, as usual, in a Line and chequer-wise, all this large Plain of the Southern Part resembles a vast Garden, which industrious Hands have taken Pains to cultivate.

As the Country was not inhabited till of late Years, but by a savage People, and under no Government, Horses, Sheep and Goats are very rarely seen there; even Hogs, which are so common in *China*, are dear there; but they have great Numbers of Hens, Ducks, and Geese, and likewise abundance of Oxen, which, for want of Horses, Mules and Asses, serve for common Riding; these are disciplined betimes, and they go as good a pace and as swift as the best Horses; they have Bridles, Saddles, and Cruppers, which are oftentimes of great Value. You see there a great many Stags and Apes, but few Deer; and if there are any Bears, wild Boars, Wolves, Tigers, and Leopards, as in *China*, they are in the Mountains of the Eastern Part; you see none of them in the West. There are but few Birds; the most common are Pheasants, which the Fowlers will scarce suffer to multiply. If the
Water

Water of the Rivers was as good to drink, as it is to make the Land fruitful, there would be nothing wanting in this Island.

The *Chinese* divide the Lands which they possess in the Isle of *Formosa* into three *Hien*, or subordinate Governments, which depend upon the Capital of this Isle. Each of these Governments have their particular Magistrates, who are immediately subject to the Governor of this Capital, and all to the Viceroy of the Province of *Fo kien*, whereof *Tai ouan*, or *Formosa*, makes a Part. The Capital, which is called *Tai ouan fou*, is very populous, and a Place of great Resort and Commerce; it is equal to most of the best and most populous Cities of *China*. You find there every thing that can be desired, either what the Island itself furnishes, as Rice, Sugar, Sugar-Candy, Tobacco, Salt, hunted Venison, which the *Chinese* much admire, Fruits of every kind, Cloaths of various Sorts, Wool, Cotton, Hemp, the Bark of certain Trees, certain Plants which much resemble a Nettle, great quantity of Medicinal Herbs, many of which are not known in *Europe*; or what is imported thither, as *China* and *India* Cloaths, Silks, Varnish, *China* Ware, the several Manufactures of *Europe*, &c. There are but few Mulberry-Trees in this Island, and consequently there is but little Silk made in the Country. If the *Chinese* had Liberty to go into *Formosa* to settle there, many Families would gladly do it: But before they can go thither, they must have Passports from the Mandarins of *China*, which are obtain'd with Difficulty, and they must give Security besides. When they arrive in the Island, the Mandarins there are very diligent in examining those who come in, or go out, and some of them exact Money under-hand. This Excess of Caution is the Effect of good Policy, to hinder all Sorts of Persons from passing over to *Formosa*, especially when the *Tartars* were Masters of *China*. *Formosa* is a Place of great Importance,
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and if a *Chinese* should seize it, he might excite great Troubles in the Empire, therefore the Emperor keeps there 1000 Men in Garrison, commanded by a *Tsong Ping*, or Lieutenant-General, two Major-Generals, and several inferior Officers, whom he takes care to change every three Years, or oftner if there be Occasion.

The Streets of the Capital are almost all drawn in a Line, and all cover'd seven or eight Months in the Year, to defend them from the Heat of the Sun. They are from thirty to forty Foot in breadth, but some of them are almost a League in length. They are almost all lin'd with Shops of Silk, *China* Ware, and other Commodities in admirable Order, in which the *Chinese* excel. 'Twere a Pleasure to walk in these Streets, if they were better paved, and less crowded by Passengers: The Houses are all covered with Straw, and built for the most part with Clay and *Bamboo*; but that Disagreeableness is out of Sight, by reason of the Tents that cover the Streets, so that you can see nothing but the Shops. *Tai ouan fou* has neither Fortifications nor Walls: The *Tartars* do not intrench their Forces, nor confine their Courage within a Rampart, but love to fight on Horseback in the open Field. The Harbour is sheltered from every Wind, but the Entrance into it becomes more difficult every Day: Formerly there were two Ways to enter into it, one called *Ta kiang*, where the greatest Vessels floated with ease, and the other *Loulb men*, the Bottom of which is Rocky, and not above nine or ten Foot deep at high Water. The First is now unpassable; in some Places there are no more than five Foot Water, and no where above seven or eight; the Sand which the Sea drives thither, fills it up every Day: By this *Ta kiang* the *Dutch* Vessels formerly entred into the Harbour, and in order to prevent the coming in of strange Ships, they erected a Cittadel on the Extremity of the Island, to the South of *Ta kiang*,

kiang, which would have been much admired, if it were not built upon the Sand; but however it was very necessary for their Defence against their most formidable Enemies, the *Chinese* and the *Japanese*.

That Part of *Formosa*, which is subject to the *Chinese*, is composed of two different Nations, the *Chinese* and the Natives; the former for Lucre's sake came thither from several Provinces of *China*. *Taiouan fou*, *Fong chan bien*, and *Tchu lo bien* are inhabited only by *Chinese*, for the three *Hien* or Governments I mention'd before are all in the District of the Capital: The Natives serve as Domesticks, or rather as Slaves. Besides these three Cities, the *Chinese* have many Villages, but not one considerable Fort except *Ngan ping tching*: This Fort stands at the Foot of the Castle of *Zeland*, for that is the Name which the *Hollanders* gave the City I spake of. There are at *Ngan ping tching* four or five hundred Families, and a Garrison of 2000 Men, commanded by a Major-General. The Government and Manners of the *Chinese* at *Formosa* differ nothing from those of *China*, so that I shall only observe what is the Genius of the Natives of the Island, and the Nature of their Government. The People of *Formosa*, who are subject to the *Chinese*, are divided into forty five Towns, or Plantations, which they call *Tche*, thirty six in the North, and nine in the Southern Part. The Towns of the North are very populous, and the Houses little different from those of the *Chinese*. Those of the South are only a heap of Cottages made of Clay and *Bamboo*, cover'd with Straw, raised upon a kind of Terrass three or four Foot high, built in the Form of a Funnel inverted, and from fifteen, twenty, thirty, to forty Foot in Diameter; some are separated by Partition-walls. They have in these Huts neither Chairs, Bench, Table, Bed, nor any Moveable; in the middle is a sort of Chimney, or Stove, raised two or three Foot or more from the Ground, where they dress

dress their Victuals. Their common Food is Rice, small Corn, and any Game they can take, which they do either by running or with Arms. Their Swiftnefs is surprising, they will outrun Horses that go full speed, which proceeds, as the *Chinese* say, from their Custom of binding their Loins and Knees tight and hard, till they are fourteen or fifteen Years old. For their Arms they use a kind of Dart or Javelin, which they hurl the Distance of seventy or eighty Paces with the utmost Exactness; and tho' their Bows and Arrows are very ordinary, yet they can kill a Pheasant flying as sure as they do in *Europe* with a Gun. They are very slovenly in their Meals, using neither Dishes, Plates, Spoons, Knives nor Forks: They place what is provided upon a piece of Board or Matt, and use their Fingers to eat with, as the Apes do. They eat Flesh half raw, and the less it is roasted the more agreeable it is to them. Their Beds are the fresh Leaves of a certain Tree very common in the Country, which they gather and spread upon the Ground, or on a Board in their Cottages, and there lie down to sleep. Their Habit is only a piece of Cloth, which they wear from the Waist down to the Knees. Pride, so rooted in the Heart of Man, finds a Way to indulge it self even in Nakedness; it puts these People to more Expence and Trouble, than those who are more civilized, and addicted to Luxury and Magnificence. Some borrow the Hair of Beasts, and the Silk of Worms, which they imbroider with Gold and Silver; some are content with their own Skin, in which they imprint many odd Figures of Trees, Beasts, Flowers, &c. The Operation is so excessively painful, that it would certainly kill 'em, if it were done all at once; they are imploy'd in it many Months, some a whole Year. Every Day during the Operation they must put themselves to some Torture, and all this to satisfy the Desire they have of distinguish-

ing themselves from the Multitude, for it is not permitted indifferently to all sorts of Persons to wear these Marks of Distinction. This Privilege is granted only to those who, in the Judgment of the most considerable Men of the Town, have excelled others in Running or Hunting: But all are allowed to blacken their Teeth, wear Ear-rings, Bracelets above the Elbows and Wrists, Collars, and Crowns made up of small party-coloured Beads, disposed in several Ranges; the Crown terminates in a Plume of Feathers, either of Cocks or Pheasants, which they carefully join together. Let us imagine these fantastical Ornaments upon a Man of a fine slender Shape, olive Complexion, with his Hair hanging negligently upon his Shoulders, armed with a Bow and Arrows, his Garment no more than a Piece of Cloth two or three Foot long, round about his Body from the Waist to the Knee, and we have a true Portrait of a Beau of the South Part of the Isle of *Formosa*.

In the North Part, where the Climate is less warm, they clothe themselves with the Deer-Skins which they kill in Hunting, of which they make a Garment without Sleeves, not much unlike a Dalmatick. They wear a Cap in the Form of a Cylinder, made of the Stalks of *Banana* Leaves, embellished with several Crowns placed one above another, and tyed tight together with Fillets and small party-coloured Strings. On the Top of the Cap is stuck a Plume of Feathers of Cocks or Pheasants, in the same Manner as is done in the South.

Their Marriages are agreeable enough; they don't purchase Wives as they do in *China*, nor have any mercenary Views on one side or the other; perhaps the Parents may have some small Interest to consult.

When a young Man is inclin'd to Matrimony, and has found a Lass whom he likes, he goes for several Days after with a Musical Instrument to her Door;
if

if she consents to have him, she goes out to meet him, they agree together upon Terms, and last of all acquaint their Parents with their Intentions. The Wedding-Entertainment is prepared at the House of the young Woman, where the young Man abides afterwards, and returns no more to his Father. From that time the young Man looks upon the House of his Father-in-Law as his own, and he is the Support of it; as for his own Father's House, he regards it no more than the Women in *Europe* do, who quit their Fathers House to go and live with their Husbands. Therefore here they think it no Happiness to have Male Children, they desire only Daughters, who procure them Sons-in-law that will be helpful to them in their Old Age.

Tho' these Islanders are entirely subject to the *Chinese*, yet they preserve some Remains of their ancient Government. Every Town makes choice of three or four of the oldest Men, the most distinguished for Probity, who by this Choice become the Heads and Judges of the rest of the Town: These finally determine all Differences; and if any one refuses to abide by their Judgment, he is instantly turned out of the Town, without Hopes of ever returning thither, and no other Town dares to receive him.

They pay their Tribute to the *Chinese* in Corn, in Tails or Skins of Deer, or in other things of this Nature that are easily found in the Island. To regulate what concerns the Tribute, there is appointed in every Town a *Chinese*, who understands the Language, to serve as an Interpreter to the Mandarins. These Interpreters, who ought to procure the Ease of the poor People, and hinder them from being oppressed, are so many petty Tyrants, who exercise the Patience not only of the Islanders, but of the Mandarins also, who are forced to continue them in their Employments to avoid greater Inconveniences. Of the twelve Towns which were subject to the *Chinese* in the Southern Part,

there remain but nine ; three have revolted, and drove away their Interpreters, paying no more Tribute to *China*, but have united themselves with the East Part of the Isle. Under the reigning Emperor many of the Towns have submitted, and 'tis hoped that by degrees others will follow their Example. Tho' these People pass in the Account of the *Chinese* for Barbarians, they seem to approach nearer to true Wisdom than many Philosophers of *China*. By the Confession of the *Chinese* themselves, there is amongst 'em no Cheating, Thieving, Quarrelling or Law-suits, except against their Interpreters ; they are just and affectionate one to another : If any thing is given to one of them, he dares not touch it, till they who have shared with him in the Labour and Toil partake also of the Reward.

It appears that there were Christians among these Islanders, when the *Hollanders* were Masters of the Port. There are many who understand the *Dutch* Language, who can read their Books, and who in Writing use their Letters, and many Fragments of pious *Dutch* Books are found amongst them.

These People adore no Idols, but abominate every thing that has any Relation to them, and yet perform no Act of Religion, nor recite any Prayers. Nevertheless there are some amongst them who acknowledge one God, the Creator of Heaven and Earth, one God in three Persons, Father, Son, and Holy Ghost ; and who say that the first Man was called *Adam*, and the first Woman *Eve* ; that for disobeying God they drew his Anger upon themselves, and all their Descendants ; that it is necessary to have recourse to Baptism for to wash off this Stain. They know even the Form of Baptism, yet it is not certain whether they baptize or no.

Tho' *Formosa* is not far from *China*, yet the *Chinese*, according to their History, had no knowledge of it, till the Time of the Emperor *Suen ti*, of the Dynasty of *Ming*, about the Year of our Lord 1430, when

when the Eunuch *Ouan fan pao*, in returning from the West was cast by a Storm upon that Island.

This Eunuch finding himself in a strange Land, where the People seemed as barbarous as the Country was beautiful, stay'd there a considerable time, that he might get some Intelligence whereof he might inform his Master: But the Effect of all his Enquiry was that he brought from thence some Plants and Medicinal Herbs, which are still used in *China* with Success.

In the forty second Year of the Emperor *Kia tsing*, and in the Year of Christ 1564, *Yu ta yeou*, a Commander of a Squadron of Ships, cruising along the Eastern Sea of *China*, met with a Pirate named *Lin tao kien*, who had made himself Master of the Isles of *Pong bou*, where he left Part of his Men; he was a cruel and ambitious Man, thirsting after Glory; and to render himself famous, he no sooner perceived *Yu ta yeou* but he came upon him with full Sail, attacked him briskly, and had infallibly beaten the *Chinese* Squadron, if the Commander thereof had been a Person of less Skill and Bravery. *Yu ta yeou* received the first Fire with unconcern, after which he attacked in his Turn *Lin tao kien*; the Engagement lasted five Hours, and the Night put an end to it, when *Lin tao kien* made off towards the Islands of *Pong bou*, in order to refresh his Men, to take the Soldiers he had left on Board, and to return towards the Enemy: But *Yu ta yeou*, an experienced Captain, pursued him so closely, that *Lin tao kien* found by Break of Day the Entrance into the Port of *Pong bou* blocked up by the Enemy's Ships: His Forces being much diminished in the Engagement, and Terror having seized the rest, he judged it dangerous to attempt to enter the Harbour; he then resolved to continue his Course, and to go and water at *Formosa*.

Yu ta yeou pursued him thither, but meeting with Shoals, and having no knowledge of the Entrance of the Harbour, he was unwilling to expose

his Ships, and retired to the Isles of *Pong bou*, of which he made himself Master, and taking the Soldiers Prisoners that were left, placed a good Garrison there, returning victorious to *Cbina*, where he gave an Account of his Discoveries and his Expedition. The Court received the News with Joy, and nominated a Mandarin of Learning for Governor of the Islands of *Pong bou*. *Formosa*, says the *Cbinese* Historian, was then an uncultivated Place, and inhabited only by *Barbarians*. *Lin tao kien*, who had grand Designs, did not think this Island, in the Condition it was in, convenient for him; therefore he massacred all the Inhabitants that fell into his Hands, and with unparallel'd Barbarity smeared his Vessels with the Blood of these unfortunate People, and presently setting sail he retired to the Province of *Quang tong*, where he died miserably.

At the End of the Year 1620, which was the first of the Emperor *Tien ki*, a *Japanese* Squadron of Ships came upon the Coast of *Formosa*: The Commander finding the Country, tho' uncultivated, a proper Place to settle a Colony, took a Resolution to seize upon it, and to that End left there a Party of his Men, with Orders to get Information necessary to the Execution of his Design.

About the same Time a *Dutch* Vessel, in her Voyage from *Japan*, or in her Return thither, was forced by a Storm into *Formosa*, where they found the *Japanese* in no condition of opposing them: The Country appearing beautiful to the *Hollanders*, and advantageous for their Commerce, they pretended Want of Refreshment, and Things necessary for refitting their Vessel, which was damaged by the Storm: Some of them made an Excursion into the Country, and having examined it, returned on Board. The *Hollanders* did not work at their Vessel during the Absence of their Companions, and it was not till after their Return that they thought of refitting

ing her. They beseeched the *Japanese*, with whom they had no mind to be at Variance, for fear of hurting their Commerce, to permit them to build an Habitation upon the Brink of the Island, at one of the Entrances into the Harbour, which might be serviceable to them with respect to their Commerce to *Japan*; the *Japanese* at first rejected the Proposal, but the *Hollanders* pressed the Matter so that the *Japanese* at last consented, when they assured them they required no more Ground than what could be compassed with an Ox's Hide.

The *Hollanders* then took an Ox's Hide and cut it into small Thongs, which they tied end to end, and therewith measured the Ground they desired: The *Japanese* were at first a little vexed at this Trick, but after some Reflections they laughed at it, and were pacified, and suffered the *Hollanders* to do as they pleased with the Piece of Ground. Upon this Spot they built the Fort I mentioned; over the Gate are still seen these Words, *The Castle of Zeland, 1634.*

By building this Fort the *Hollanders* had the Command of the Harbour, and the only Passage where great Vessels could come in: Perhaps the *Japanese* perceived too late the Importance of it; but however it was, whether they took Disgust at the new Fort, or did not find their Account in this Island, a little while after they quitted it entirely, and returned home.

By this means the *Hollanders* became sole Masters of *Formosa*, for the Inhabitants were in no condition to oppose them. The better to secure the Harbour, they built on the other Side, over against the Fort of *Zeland*, a Fortification consisting of four Half-Bastions.

At this Time *China* was all in a Flame, imbroiled with a Civil War, which was the Desolation of many beautiful Provinces, and sustaining at the same Time a War against the *Tartar*, who at last seized upon the Empire, and founded the present reigning Dynasty. One of those who shewed most Valour and Courage

in opposing the *Tartars*, was *Tching tchi long* of the Province of *Fo kien*, a Man raised by Fortune from a small Beginning to be the richest Merchant of *China*. *Tching tchi long* fitted out, at his own Expence, a small Fleet against the *Tartars*; he was presently followed by a vast Number of *Chinese* Ships, and thereby became the Commander of as formidable a Fleet as was ever seen in these Seas. The *Tartar* offered him the Dignity of King, upon condition he would pay him Homage, which he refused, but did not long enjoy his good Fortune.

His Son *Tching tching cong* succeeded him in the Command of this numerous Fleet; more zealous still for his Country and Fortune than his Father, he made several Attempts, besieged many considerable Cities, as *Hai tching* in the Province of *Fo kien*, which he took after having cut in pieces the *Tartarian* Army that came to its Relief, *Ouen tcheou* in the Province of *Tche kiang*, *Nan king* in the Province of *Kiang nan*, &c.

This first Success lasted not long, for he was at length overcome by the *Tartars*, and drove out of *China*: Then he turned his Views and Ambition towards *Formosa*, resolving to drive the *Hollanders* out of the same, and erect a new Kingdom there. It was the 17th Year of the Emperor *Chun chi* the Father of *Cang bi*, and 1661 of our Lord, when *Tching tching cong* quitted *China* in order to retire to *Formosa*: In his Passage he took the Islands of *Pong bou*. The *Hollanders* believing they had nothing to fear from *China*, which was still embroiled, took no Care to fortify *Pong bou* and *Tai ouan*: Therefore *Tching tching cong* soon mastered these Islands, and left there 100 Ships to guard them, and continued his Course towards *Formosa*. There were no more than eleven *Hollanders* left to defend the Fort and Harbour of *Formosa*; the rest of the Garrison was made up partly of *India* Blacks, and partly of the Inhabitants of the Country;

Country : Notwithstanding this Inequality of Forces, the *Hollanders* resolved to defend themselves, which they did with Courage and Bravery. *Tching tching cong* entered the Harbour with his Fleet composed of 900 Sail, by the Channel of *Loulb men*, a League above the Fort of *Zeland*; he landed Part of his Men with a Design to attack the Fort by Sea and Land: The Siege lasted four Months, in which Time the *Hollanders* defended themselves with their Cannon, with more Success than they could hope for. *Tching tching cong* was enraged to see such Opposition and Courage in a Handful of *Europeans* against an Army so numerous as his. As the *Chinese* had not the Use of Cannon, they could not answer the *Hollanders*; so they had no Hope of reducing them but by Famine, which would require a long Time, during which they might be relieved by their Ships coming from *Batavia*, or those that traffick to *Japan*.

Tching tching cong was sensible of the Difficulty of his Enterprize; but he saw himself shut out of *China*, without Hopes of ever returning thither under the *Tartars*, against whom he had waged War; he knew besides that if *Formosa* was not open to him, he had no further Remedy left: For these Reasons he resolved to use his utmost Efforts against the *Hollanders*. These had actually four Ships in the Harbour, and they had put on Board each of them one of their own Men, together with *Indians* to guard it; the other seven *Hollanders* remained in the Cittadel or Fort of *Zeland*.

The *Chinese* Captain being determined to make a Sacrifice of some few of his Vessels, turned them into Fire-ships, which having the Advantage of a high Wind from the North-East, drove upon the Vessels of the *Hollanders*, and burnt three of them out of four. When he had thus succeeded in his Wishes, he summoned the *Hollanders* to surrender, declaring that he would give them Leave to depart with all their Effects;

Effects, but if they refused would give them no Quarter.

The *Hollanders* having no more than one Ship left for their Assistance, willingly accepted the Offer: They loaded their Vessel with all their Effects, delivered the Place into the Hands of the *Chinese*, and departed.

Tching tching cong, having now none to oppose his Designs, distributed a certain Number of his Troops in that Part of *Formosa*, which is at this time in the Possession of the *Chinese*, and placed a Garrison at *Ki long tchas*, a forsaken Fortrefs which the *Spaniards* formerly built. He erected a Fortrefs at *Tan choui tching*, upon the Mouth of the River *Tan choui*, where the *Chinese* Vessels might lie at Anchor, and pitched upon those Places where *Tchu lo yen* and *Feng chan bien* now stand, for the Building of two Towns, which he called *Tien hing bien*, and *Ouan nien bien*: He appointed the Capital of these new-erected States at a Place now called *Tai ouan fou*, and gave to this City the Name of *Ching tien fou*: His Palace and Court he settled in the Fort of *Zeland*, and gave it the Name, which it still preserves, of *Ngan ping fou*. It was then that *Formosa* began to receive a new Form, for he established there the same Laws, the same Customs and Government as in *China*: He enjoyed his new Conquest but a short Time, for he died within a Year and some Months after he took Possession of this Island. His Son *Tching king nai* succeeded him: As he was a Person addicted to Books, he took little Care of cultivating the Country, which his Father had procured for him with so much Toil and Labour: This abated the Courage and Zed of the Troops for his Service.

In the twelfth Year of the Reign of *Cang bi*, and in 1673 of the Christian Æra, the Kings of *Guang tong* and *Fo kien* revolted from the Emperor. *Tching king mai*, desirous to reanimate the Ardour of his Soldiers,

Soldiers, took a Resolution to join the King of *Fo kien* against the *Tartar*: He fitted out his Fleet, and went in order to have an Interview with him upon the Coasts of his Province. Because he would be treated like a Sovereign Prince, and the King of *Fo kien* would have the Precedency of him, he was so provoked that he declared War against him upon the Spot.

They fought with Resolution and Courage on both Sides; but the Forces of *Tching king mai* being composed of Veteran Soldiers, so many Engagements were so many Victories. The King of *Fo kien* at last found himself obliged to undergo the Tonfure once more, and to surrender himself to the Discretion and Clemency of the *Tartars*. *Tching king mai* returned to *Formosa*, where he died soon after, leaving his Son *Tching ke san*, who was very young, for his Successor, under the Care of *Lieou koue can*, and *Fong si fan*, two Officers well attach'd to him.

The Revolt of *Fo kien* terminating in the Advantage of the *Tartars*, they abolished the Title of King, and in the Year 1682 appointed for Governor of this and the Province of *Tche kiang*, a *Tsong tou*, which is a Dignity something above that of Viceroys.

The first they nominated was *Tsong tou yao*; a Man of great Capacity, civil and engaging. He no sooner entered upon his Charge, but he published a General Amnesty, which reached even *Formosa*, for all those who would submit to the *Tartarian* Government, promising to procure them the same Employments, and the same Honours and Privileges they enjoyed under their own Governors.

This Declaration had the Effect which *Tsong tou yao* desired; the greatest part of those who had followed *Tching tching cong* having abandoned their Native Country, Wives and Children, and living in a strange Land, uncultivated, and almost uninhabited, and despairing of drawing any considerable Advantage

tage from it, were transported to find a favourable Opportunity of returning to their Families; some did not deliberate at all, but immediately forsook *Tching ke fan* to go to *Fo kien*.

Tsong tou yao received them with much Civility, and conferred great Favours upon them, insomuch that they were followed presently after by many others.

Tsong tou yao believed then there was a favourable Conjunction to seize upon *Formosa*, and immediately sent away a considerable Fleet under the Command of a *Titou*, or Lieutenant-General, to reduce the Islands of *Pong bou*. The *Titou* found more Resistance than he expected; the Soldiers with the help of the *Hollanders* Cannon made a vigorous Defence, but they were at last forced to yield to Numbers. The Isle of *Pong bou* being taken, the young Prince's Council judged it impossible, considering the Temper of his Troops, to preserve *Formosa*; and without waiting for the Arrival of the *Ti tou*, to attack 'em in Form, they dispatched away a Packet-boat, to carry a Petition to the Emperor in the Name of the young Prince, by which he submitted to his Majesty. Here follows the Petition, as it was translated from the *Chinese*.

Tching ke fan, King of *Yen ping*, Chief Commander of the Army, presents this Petition to the Emperor.

‘ WHEN I prostrate my self at your Majesty’s
 ‘ Feet, and reflect on the Grandeur of *China*, that its
 ‘ Reputation has always been maintain’d with Ho-
 ‘ nour, that it has boasted of a very numerous Suc-
 ‘ cession of Kings, I cannot but acknowledge that it
 ‘ is the special Providence of *Tien* which made choice
 ‘ of your illustrious House to govern the nine Earths.*
 ‘ *Tien* had not brought about this Revolution, but

* That is to say, all the habitable World. The *Chinese* divide the Earth into nine Sorts; 1. Mountainous good Earth. 2. Stony Moun-

' for the Perfection and Improvement of the † Five
 ' Virtues, as appears plainly by the good Manage-
 ' ment and happy Success of all your Majesty's Un-
 ' dertakings. As for my Ancestors, they bore true
 ' Allegiance to their Sovereigns, and in this they en-
 ' deavoured to testify their Gratitude for the Favours
 ' they received from the preceding Dynasty, at a
 ' Time when my Family had received none from
 ' your glorious Dynasty. This Attachment to his
 ' Prince obliged my Grandfather *Tching tching cong*
 ' to forsake *China*, to seek for Shelter in the unculti-
 ' vated Lands of the *East*. My Father *Tching king*
 ' *mai* was a studious Man, not caring to expose him-
 ' self to Dangers; like the Kings of *Ye lang*, he whol-
 ' ly employed himself in governing and instructing
 ' his People; contented with this Spot of Land in the
 ' midst of the Sea, he had no further Views. Hi-
 ' therto I have enjoyed Advantages derived from my
 ' Ancestors, and testify my Gratitude continually, by
 ' calling to mind the Favours which they received
 ' from Heaven, without a Thought of aggrandising
 ' my self upon Earth. At present I behold your Ma-
 ' jesty resembling the Heavens, which cover all things
 ' by their Expansion and Height, and also the Earth
 ' which by its Firmness sustains them, always inclin-
 ' able to shew Mercy, and to stop the Effect of too
 ' rigorous a Justice; which Clemency is the Founda-
 ' tion upon which your Government stands. Your
 ' Majesty is become like the rising Sun, which no
 ' sooner appears in the Horizon, but its Light is diffu-
 ' sed in an instant over the whole Earth, and dissipates
 ' in a Moment the slight Mists which obscure the Sur-
 ' face thereof; how then dare I think but of applying
 ' myself to my Perfection, as the only Expedient of ma-
 ' king my Life easy for the future. If I had thought

tains. 3. Hills. 4. Black and dry Earth. 5. Moist Earth. 6.
 Sandy Earth. 7. Rich Earth. 8. Yellow Earth. 9. Red Earth.
 † Charity, Justice, Decency, Prudence, and Fidelity.

‘ of

‘ of sailing Westward of *China*, I confess I had been
 ‘ to blame; for, alas! how few remain of my Fa-
 ‘ mily which came to *Formosa*! They are become
 ‘ like early Dew, which vanishes at the Appearance
 ‘ of the Sun. How then durst I undertake any thing
 ‘ against your Majesty? I sincerely affirm that my
 ‘ Heart submits entirely to your Majesty, and my
 ‘ future Behaviour will make it evident. I am sen-
 ‘ sible now that I have been engaged in a bad Cause,
 ‘ and for the future I will venture to walk freely in
 ‘ the Paths of Charity, after the Example of *Ki ling*.
 ‘ I ardently wish to see a perfect Harmony between
 ‘ Heaven and Earth: The poor People of this Isle
 ‘ desire no more than to live in a frugal Manner,
 ‘ they are Strangers to Gluttony and Drunkenness.
 ‘ If they are treated with Humanity, they will be more
 ‘ inclinable to Submission. It is the Nature of Fish
 ‘ to love the deepest Waters; they can enjoy a long
 ‘ Life in the midst of the Waves of the Sea. Thus
 ‘ have I laid open to your Majesty in this Petition
 ‘ the true Sentiments of my Heart, and if not in the
 ‘ sincerest Manner, may I never enjoy the comfort-
 ‘ able Light of the Sun!’

The Emperor, in answer to this Petition, ordered
Tching ke san to leave *Formosa*, and come to *Pe-king*.
Tching ke san, who was afraid to go to *Peking*,
 signified to the Emperor in a second Petition, which
 he sent by some of his principal Officers, that being
 born in the Southern Countries, and of a weakly
 Constitution, he dreaded the cold Climate of the North,
 therefore he beseeched his Majesty to give him leave
 to retire into the Province of *Fo kien*, from whence
 his Ancestors came. This last Petition had no Ef-
 fect; so that the unfortunate Prince, seeing himself
 almost abandon’d, was constrained to deliver *Formo-
sa* into the Hands of the *Tartars*, and to go to *Pe-
king*, where upon his arrival at Court he was in-
 vested with the Quality of Count, in the twenty se-
 cond Year of *Cang hi*, and 1683 of the Christian *Æra*.



The Fifth Province of the Empire of China,
Tche kiang.

THIS is one of the most fertile and trading Provinces of the Empire. It is bounded on the East by the Sea, on the South by the Province of *Fo kien*, on the North and West by the Provinces of *Kiang nan* and *Kiang si*. It contains eleven *Fou*, or Towns of the First Order, which are like so many Provinces, and seventy seven Towns of the Second and Third Order, without reckoning an infinite Number of Towns and Villages exceeding populous.

The whole Country is interspersed with Mountains almost all cultivated, and fruitful Fields with Rivers and Channels, cut out either by Nature or the Industry the *Chinese*. These Channels are large, deep, and bank'd on each side with Free Stone, having Bridges over them at proper Distances, which maintain a communication between one part of the Country and another, so that a Man may travel by Land or Water thro' the whole Province. The Springs of fresh Water and Lakes, wherewith the Country abounds, contribute much to its Fertility.

The Inhabitants are of a sweet and affable Disposition, and have a great deal of Wit and Politeness; their Silks, which are ingeniously made, and imbroider'd with Gold and Silver, are the best of any that are made in *China*, and so cheap, that a Garment made of the finest Silk costs less than one of common Woollen Cloth in *Europe*. They have there a great many Fields full of Dwarf Mulberry-Trees, which are restrain'd in their Growth; they plant and prune 'em almost like Vines. Long Experience has taught the *Chinese*, that the Leaves of the small Mulberry-Trees make the best Silk.

They

They nourish in this Province so great a Number of Silk-Worms, that one may affirm this alone is capable of furnishing *Japan*, the *Philippines*, and *Europe* with Silks of all sorts.

Every thing necessary for Life is found here in abundance; the Mountains which lie to the South and West are all manured; in other places, where they are rocky, they furnish Timber for building Ships and Houses.

In the Lakes of this Country is found the Golden Fish, of which I gave a Description elsewhere; there is here excellent Crawfish, and in great Quantity. In some Places there grows great Plenty of Mushrooms; which are carried over the whole Empire. After they have pickled 'em in Salt, they dry 'em, and keep 'em a whole Year; when they have a mind to use them, they steep 'em for some time in Water, which makes 'em as good and fresh as when first gathered.

The best Hams of Bacon are made in this Province. Here is likewise found that extraordinary Tree called *Ou kieou mou*, which produces Tallow, and also those small Trees bearing a very white Flower, which resembles Jessamin, except that they have greater quantity of Leaves, and their Smell is far more pleasant. One of the Flowers is sufficient to perfume a whole House: Therefore the *Chinese* have so great a Value for them, that to preserve these small Trees, they take the same Precautions that are used in *Europe* to defend Orange-Trees from the Rigor of the Winter.

Tho' the Fruit called *Pe tci* is found in other Places, yet it is most common in this Province: It grows in Fenny Ground, and is about the bigness of a Chesnut; its Kernel is covered with a thin Skin, the Pulp is white, and full of pleasant Juice, hard, and a little sourish.

Some pretend, that if a Piece of Copper Money be put into the Mouth along with the Fruit, the Teeth can break it as easily as the Fruit it self; *Pere Martini* reports this as a Truth, but other Missionaries, willing to make a Trial, did not find it so:

Throughout the whole Empire those Canes or Reeds are to be found which the *Portuguese* call *Bamboos*, but *Tche kiang* has greater plenty of them than any other Province; there are whole Forests of them in it. These *Bamboos* are of great use in *China*; they are very large and hard, and tho' they are hollow within and knotty, yet they are very strong, and will bear the heaviest Weight. The Leaves are long, and turn up at the Ends; as hard as they are, they split easily into small Strings, and they make of them Mats, Boxes, Combs, &c. As they are naturally hollow, they are very proper to make Pipes to convey Water from Place to Place, or they may serve for Tubes of Telescopes, and other things of the same kind.

The First City, Capital of the Province,
Hang tcheou fou.

THIS is one of the richest and largest Cities of the Empire: It is chiefly considerable on account of its Situation, which is the most advantageous that could be desired, the prodigious Number of its Inhabitants, the Conveniency of its Canals, and the Trade it carries on of the finest Silk in the World.

If we believe the *Chinese* Proverb, it is the Terrestrial Paradise: It is almost of a round Form, and about forty Lys, or four Leagues in Circumference, without including the Suburbs; these Lys ought to be 360 Paces. From the East Gate to the North, they reckon ten Lys; one of our Missionaries, in counting the Steps of the Chairmen, readily judged that a Lys has that Measure.

As to the Number of Inhabitants, it amounts to more than a million of Souls. A Christian Gentleman assured a Missionary that resided there, that within the City alone, without comprehending the Suburbs, which are very large, the Officers who levy the Tax have upon their Lists about 300,000 *Hou*, or Families; this Number is called in the *Chinese*, *San che voan*, which signifies thirty times 10,000.

The Walls of *Hang tcheou* are very high and thick: The Water in the Canals of the City is not clear, and there is upon those of the Suburbs a prodigious Number of Barks, where whole Families dwell as in a *Canton*. The Streets are very narrow, but the Shops are convenient, and the Merchants are reckoned very rich.

These Streets are adorn'd with Triumphal Arches, but chiefly in Places of great Resort; there are many Monuments raised in honour of such Mandarins as had distinguished themselves in the Discharge of their Office, or were advanced to the chief Dignities of the Empire: You see there also four great Towers of several Stories. There are 7000 Men in Garrison under the *Tsiang kiun*, or *Tartarian* General, and 3000 under the *Fou yuen*, or Viceroy.

Tho' there are large Gardens in the City, and the Houses have but one Story, it is surprising how populous it is: The great Streets are crowded like those of *Paris*, with this Difference, that you see no Women there: The *Tartarian* Troops have a Fortrefs, which is separated from the City by a Wall. The River *Tzien tang kiang* runs close by the Walls, and in this Place it is a large League in breadth.

We may say, without an Hyperbole, that *Hang tcheou* is properly the Region of Silk, because that is the chief Commodity that is wrought there. They pretend they have 60,000 People at work within the Walls; and if so, there must be many hundred thousands in the adjacent Parts, and Places depending upon

Kia

Kia hing fou, and *Hou tcheou fou*, since there is scarce a little Village where Silk is not wrought.

The flower'd Taffetaes, and Satins called *Lin tse*, and others quite plain, but close work'd and even, called *Lao fang se*, which are made in this City, are counted the best in the whole Empire, and most in request: But that which renders this City delightful is a small Lake hard by, called *Si hou*, which is about two Leagues in Circumference, the Water of which is as limpid and clear as Crystal, so that you may see the smallest Stones at the bottom; the Sides, where the Water is shallow, are all covered with the Flowers of *Lien hoa*. There are laid upon Piles in this Lake handsome Walks, which are paved with large square Stones, for the Conveniency of those who pass on Foot. There are likewise Causeways made, and lined with Free-Stones, with Openings for Boats to pass through, over which there are Bridges.

In the middle of the Lake are two small Islands, where People commonly resort after they have taken their Pleasure upon the Water, in one of which there is a Temple built, and proper Houses for Entertainment: The Sides of the Lake are likewise adorned with Temples, and large Monasteries of Bonzes, together with fine Houses, among which there is a small Palace for the Emperor's Use, who lodges there when he makes a Tour into the Southern Provinces.

The Second City, Kia hing fou.

ALL this Country is water'd with Lakes and Canals cut by the Industry of the *Chinese*; the City is large, populous, and carries on a good Trade; its Suburbs are of great Extent, and there are several Bridges over the Canals and Ditches: There is not a House where they don't breed Silk-worms.

Canals are cut thro' all Parts of the City, whose Sides are lined with fine Free-Stone, and in all the Streets there are handsome Piazzas, under which one may

walk free from Rain; there are many Triumphal Arches, both within and without the City, and fifteen Marble Towers on the Sides of the Canal that lies to the West of the City, by which all the Barks pass.

The Fruit called *Pe tchi*, which I mention'd before, grows every where in Standing Waters and Moorish Ground. In *Autumn* they catch little Birds, which they preserve in Wine made of Rice, and sell all the Year; they take likewise very good Cray-Fish.

In the Neighbourhood of the City *Hai yen*, which is upon the Sea-Shore, there are Salt-Pits, from which they gain a great deal of Salt; and on all sides you see little else but Silk Manufactures: The Country is flat, and hath not so much as one Mountain; the Jurisdiction of this City contains seven Cities of the Third Order.

The Third City, Hou tcheou fou.

THE great Lake, on the Banks of which this City stands, gives it the Name of *Hou tcheou*; it is one of the greatest and most considerable Cities in *China*, with respect to its Riches, Trade, Fertility of its Soil, and the Beauty of its Canals and Mountains.

The Quantity of Silk which is manufactured there is inconceivable; the Tribute which one City in its Dependance [*Te tsin bien*] pays alone, amounts to 500,000 Taëls or Ounces of Silver; this is also the chief Place in *China* for making Writing-Pencils, and the Crop of Tea is here very plentiful; it has under its Jurisdiction one City of the Second Order, and six of the Third.

The Fourth City, Ning po fou.

NING PO, which the *Europeans* have called *Liam po*, is a very good Port on the Eastern Sea of *China*, overagainst *Japan*; it is a City of the First Order,

Order, and has four of the Third under its Jurisdiction: It is situate on the Confluence of two small Rivers, which, after their Union, form a Channel reaching to the Sea, and is deep enough to bear Vessels of 200 Tun; one of these Rivers, which the *Chinese* call *Kin*, comes from the South; the other, named *Yao*, from West North-West: These Rivers water a Plain surrounded almost on all sides with Mountains, and form a sort of an Oval Basin, whose Diameter from East to West (drawing a Line across the City) may be about ten or twelve thousand Toises, the *Chinese* Toise being, as I have already said, ten Foot: That from North to South is much greater.

The Plain, which resembles a Garden for its Levelness and Cultivation, is full of Towns and Houses, and divided by a great Number of Canals made by the Waters which fall from the Mountains; the Canal, upon which one Part of the Suburbs is situated, reaches to the Foot of the Mountains, is separated into three Branches, and is about five or six thousand Toises long, and six or seven broad.

Within this Extent of Ground there are reckoned sixty-six Canals on the right and left Sides of the principal one, some of which are broader than the principal itself: This vast Quantity of Water, conducted with Art, renders the Plain exceeding fruitful, and causes it to yield two Crops of Rice; besides the Rice, they also sow Cotton and Pulse; there one may also behold a great Number of Trees which bear Tallow.

The Air is also every where wholesome, and the Country pleasant and open. The Sea supplies a great Quantity of Fish, all Sorts of Shell-Fish, and good Lobsters; among others, in the beginning of the Summer, they catch a Fish called *Hoang*, that is to say, the Yellow Fish, which are much sought after on account of their delicate Taste; but as they will not keep long out of Water, they take care to put

them into Glasses, and by this means transport them throughout the Empire.

The Walls of *Ning Po* are 5074 Geometrical Paces in Circumference; and from the Eastern to the Western Gate, through a Street which lies almost in a direct Line, there are reckoned 5274 large Paces: The Walls built of Free-Stone are in good Repair, and capable of resisting every thing but Cannon-Balls.

There is an Entrance into the City through five Gates, two of which are towards the East, because the Port is on that Side; not to speak of the two Water-Gates, so called by the *Chinese*, which are two great Arches that open through the Walls to give Passage for the Barks in and out of the City, it being divided by several Canals. On the South-West Side thereof there is not one Building which is worth our Notice; but there is a Tower several Stories high, built with Brick; and before the Eastern Gate, which lies most Southward, there is a Bridge over the *Kin* made of sixteen flat-bottomed Barks fastened together with Iron Chains, which may be about forty Toises long.

That which is most agreeable to the Rules of Architecture, is what the *Chinese* call *Pai leou*, or *Pi fan*, and we *Triumphal Arches*. The Streets, which are very narrow, appear more so on account of the Pent-houses which are over the Shops, insomuch that two of our large Coaches could not pass without Difficulty. This City was plunder'd and sack'd during the late War, but for some Years past begins to flourish again; it is a large Garrison.

The Entrance into *Ning po* is difficult, especially for large Vessels, there being but fifteen Foot Water over the Bar in the highest Tides; in coming up the River, you leave on the left Hand *Tin bai hien*, which is under its Jurisdiction.

This City, which is an oblong Square, is 1000 Toifes in Circumference, and is commanded by a Cittadel built on a very high Rock, by the Foot of which all Veffels must neceffarily pafs, at half the diftance of a Pistol-Shot; they enter in during the Space of one Tide, along a very fine River about 150 Toifes broad, and feven or eight Fathom deep, having Salt-Houfes on each fide, with Towns, and a well-cultivated Country, which at a great diftance is bounded with high Mountains.

The *Chinefe* Merchants of *Siam* and *Batavia* go thither yearly to buy Silks, which they know to be the fineft in the Empire; thofe of *Fo kien*, and other Provinces, refort thither continually: They alfo have a great Trade with *Japan*; *Nanga Zacha* being diftant from thence but two Days Sail, the *Chinefe* carry thither Silks, Stuffs, Sugar, Drugs, and Wine, and bring back Copper, Gold, and Silver: About eighteen or twenty Leagues from *Ning po* is an Ifland called *Tcheo chan*; the Port is very good, but not commodious for Trade; and it is here the *Englifh* landed by chance at their firft Arrival, not being able to find the way to *Ning po* among the Iflands on this Coaft.

The Fifth City, Chao hing fou.

THIS City is fituated on one of the moft beautiful Plains in the World; there are Canals in every Street, and no City fo much refembles *Venice* as this, tho' it's vaffly preferable to that, becaufe the Canals here are filled with very clear Running-Water.

We may pafs and repafs into any Part of the City on all fides, by the Affiftance of Boats, there being not one Street without a Canal; for which reafon there are very high Bridges, and many that have only one Arch.

On each fide of every Canal are large clean Streets, paved with great white Free-Stones, for the moft part

six or seven Foot long ; and here are a great many Triumphant Arches very handsomly built. It is said to be at least four Leagues in Circumference, for which reason it is divided into two *Hien* or Subaltern Jurisdictions, which have their distinct Governments, one of which has the Name of *Chan in*, and the other *Quei ki*.

Several Houses (which is seldom seen in the rest of the *Chinese* Cities) are built of Free-Stone, extremely white ; these Stones are got out of an almost inexhaustible Quarry, which is in the Mountain called *Niao men chan*, two Leagues from the City ; the Walls which encompass it are between two Ditches, the one within the City, and the other without ; these Ditches are fill'd with Water as clear and limpid as that of the Canal.

Chao hing is, in some sense, a City of Learned Men, and its Inhabitants are the most formidable for Sophistry in all *China*, being very well skill'd in the Laws ; there is no Viceroy or great Mandarin, who is not desirous of one out of this City to employ as his Secretary : There are reckoned in this District eight Cities of the Third Order.

The Wine, which is made here in great Quantities, is very much esteemed, and transported throughout the Empire. About half a League from the City is a Sepulchre, said to be that of the Grand *Xu*, who made his way to the Throne in the beginning of the Monarchy, by draining a great Part of the Empire which lay under Water. On the side of the Sepulchre is erected a stately Edifice, by Order of the late Emperor *Cang hi*, who, in the 28th Year of his Reign, went to pay due Honour to the Memory of this great Prince.

Not far off there is a remarkable Mountain, called *The Mountain of Apes*, because it is something of that Shape ; it is a Place of great Resort, where People go to take all kinds of Diversion : One sees there

there a handsome Summer-House, which serves to feast in, at the bottom whereof is a Pond exceeding deep, in which are kept Fish of an extraordinary Bigness; they appear at the top of the Water, and Bread being thrown down from the Window of the Summer-House, they swallow it whole.

The Sixth City, Tai tcheou fou.

THIS City, which hath six others in its District, is situate on the Bank of a River, in a very mountainous Country; tho' it is not so rich and considerable as the Cities of which I have been speaking, yet the Neighbourhood of the Sea supplies it with all things necessary. The most remarkable thing is, that they catch a kind of Thornback, whose Skin is proper for several Uses, especially to make Scabbards for Cutlasses. They carry on a great Trade with them in the Country, and transport them into *Japan*, and throughout the Empire.

The Seventh City, Kin hoa fou.

THIS City is placed in the Heart of a Province, and on the Banks of a fine River, into which several little ones discharge themselves: It was formerly of great Extent, and famous for the Beauty of its Buildings; but the People, who are of a warlike Disposition, having long resisted all the Power of the *Tartars* who invaded *China*, were at length subdued, and one Part of the City burnt; it is now rebuilt, as well as a large Bridge which is on the West-side, and another of Boats near the City *Lang ki bien*, which is the finest of all those which the *Tartars* burnt.

Kin hoa hath eight Cities of the Third Order in its District; they are partly situated in a level Country, and partly among the Mountains. Rice grows here in great Plenty, and the Wine made of it is much esteemed.

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They here drive on a great Trade with large dried Plumbs, and Hams, which are much esteemed, and sent into all the Provinces of the Empire. There are almost every where seen little Shrubs, with a white Flower not unlike Jessamin, which produce Tallow that makes very white Candles, which will not stick to the Hands, nor yield any bad Smell when extinguish'd.

The Eighth City, Kia tcheou fou.

THE Situation of this City is agreeable enough; it is built near a fine River, and between two others that are smaller that run into it: It is the most Southern City of the Province, and borders on the Provinces of *Kiang si* and *Fo kien*; but the Road which leads to this last Province, which is but three Days Journey, is very difficult to travel in, because of the Mountains which there is a Necessity of passing.

This Road begins in the Neighbourhood of the City of *Kiang chan bien*, wherein one is oblig'd to travel near thirty Leagues on Mountains, whose Ascents and Descents are very steep; there is one that hath Stairs on the side of it of more than 300 Steps made of Stone; the Travellers find from time to time convenient Inns. The rest of the Country hath nothing remarkable; it hath five Cities in its District.

The Ninth City, Yen tcheou fou, and Men tcheou fou.

THO' this City is situate on the Banks of a River that runs nigh its Walls, and is near enough another which carries pretty large Barks, yet it is not to be compared to the other Cities of the Province for the Grandeur, Number, and Riches of its Inhabitants,

bitants. The Hills and Mountains, of which this Country is full, render it very unequal.

There are found here Mines of Copper, and Trees that yield Varnish, which gives a Value to the Cabinet-Work so much esteemed in *Europe*; when this Varnish is once dry it never melts again, and will bear boiling Water. The Paper Manufacture of this Place is in equal Esteem, and for which they have a great Demand: Six Cities of the Third Order are in its District.

The Tenth City, Ouen tcheou fou.

THE Situation of this City is in Marshy Land, very near the Sea, and the Beauty of its Buildings gave it the Name of Little *Hang tcheou*. The Flux and Reflux of the Sea ascends to the very Walls, where one may see a great Number of Barks and large Vessels, that lie there in a safe and commodious Haven.

The whole Country is a Mixture of fertile Plains and barren Mountains, some of which are very craggy and steep, especially in the Neighbourhood of *Fo kien*; it hath five Cities of the Third Order in its District.

The Eleventh City, Tchu tcheou fou.

THIS whole Country is encompassed with vast Mountains, the Vallies are very fruitful, and Rice is very cheap, on account of the Difficulty of transporting it elsewhere; the City is situated on the Banks of a fine River, which is navigable as far as the Sea: The Mountains are cover'd with handsome Trees, and among others with Pines of an extraordinary Thickness; there are some, as we have been assur'd, that will hold more than thirty Men in the Cavity of their Trunk; they serve for building Houses and *Chinese* Vessels.

The Rivulets are bordered with Forests of Reeds or Cane, called by the *Europeans*, *Bamboos*; some grow up to the Height of thirty Foot, and the smallest are not less than ten; if they are burnt while green, there proceeds a Water from them look'd upon by the Physicians as very wholesome, and is given to those who have their Blood coagulated by any Bruise or Fall, it being pretended that this Water has the Virtue of freeing the Body from this corrupted Blood. It hath ten Cities in its District.



The Sixth Province of the Empire of China,
Hou quang.

THIS great Province is placed in the middle of the Empire, between the Provinces of *Ho nan*, *Kiang nan*, *Kiang si*, *Quang tong*, *Quang si*, *Koei tcheou*, *Se tchuen*, and *Chen si*; the great River, *Yang tse kiang*, runs cross it from East to West, dividing it in two Parts, the Northern and Southern.

The North Part contains eight *Fou*, or Cities of the First Order, and sixty Cities of the Second and Third Orders, without reckoning the Towns, Villages, and Cities of War.

The greatest Part of this Province is a flat open Country, watered in all parts with Brooks, Lakes, and Rivers; there are great Numbers of all kinds of Fish, and great Plenty of Wild-Fowl upon the Lakes.

The Fields nourish Beasts without number; the Land produces all sorts of Grain and Fruits, especially Oranges and Citrons of all kinds; the Mountains contain great Plenty of Simples and Medicinal Herbs; some of them abound with Talk, and others are cover'd with large old Pines, fit to make the
great

great Pillars which the *Chinese* Architects make use of in their finest Buildings.

In the Sands of the Rivers and Brooks which descend from the Mountains they find Gold; there are Mines of Iron, Tin, Tottenague, and such like Metals, also great Quantities of Paper, made of the Bamboos which grow there: In the Fields there are great Numbers of little Insects that yield Wax, as well as Bees which produce Honey.

In a word, there is such great Plenty of all sorts of Commodities, that it is commonly called the Magazine of the Empire; and it is a Proverb among the *Chinese*, *That the Province of Kiang si may furnish China with a Breakfast, but none but Hou quang can wholly maintain it.*

There was formerly in this Province a great Number of Princes descended from the Royal Family of *Hong vou*, but this Family is now almost extinguished by the *Tartars*.

The North Part of the Province of Hou quang.

The First City, and Capital of the Province, Vou chang fou.

THIS is both the Capital of the Province, and the North Part of it, called *Hou pe*, where resides the *Tsong tou* of both Parts of this Province; it has under its particular Jurisdiction one City of the Second Order, and nine of the Third.

Vou chang is almost in the Centre of the Empire, and situate in a Place which may most easily communicate with the rest of the Provinces. This City joined to *Han yang*, from which it is separated only by the Breadth of the River *Yang tse kiang*, and the little River *Han* forms a Place the best Peopled, and of the greatest Resort in *China*; one may compare the Extent of this City to *Paris*, and *Han Yang* to *Lyons*, or *Rouen*: Add to this, an incredible
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Number of Barks of all Sizes, which lie some in one River, some in the other, for the length of two *French* Leagues, to the number of eight or ten thousand Vessels, among which there are hundreds every way as large as the most part of those that lie at *Nantz*. Certainly, if one considers nothing else but this Forest of Masts which are upon the fine River *Yang tse kiang*, about a League broad in this Place, tho' it is 150 Leagues from the Sea, and deep enough for the greatest Vessels, it will justly raise our Wonder; but when one gains the Top of any Ascent, and discovers such a vast Extent of Ground covered with Houses, we should scarcely believe our own Eyes, or at least must think it the finest Sight in the World.

One may judge, by the Number of Rivers and Lakes with which this Province is watered, how fruitful it is, and how easily the Trading with the rest of the Empire, by means of the great River *Yang tse kiang*, must needs enrich it.

What is farther worthy of Observation, is the fine Crystal which is dug out of the Mountains, the plentiful Crops of the best Tea, and the extraordinary Demand for *Bamboo* Paper, which is manufactured here.

The Second City, Han yang fou.

THIS City, which is separated from the Capital only by the River *Yang tse kiang*, is also situated on the Banks of the River *Han*, from whence it derives its Name, and has within its Walls, and without, several very venomous Lakes, whereon great Quantities of Wild-Fowl are taken: Its Situation, and the great Resort thither to purchase Merchandizes, render the Inhabitants extremely rich.

There are several Sorts of Oranges and Citrons, but they never grow to be perfectly ripe. It is remarkable for a very high Tower, formerly erected

to the Honour of a Maid, whose Innocence and Virtue were cleared in a miraculous manner. *Han tcbuenhien* is the only City in its District, which is quite surrounded with Lakes and Rivers.

The Third City, Ngan lo fou.

THIS City stands upon the Banks of the River *Han*, in a vast Plain, equally pleasant and fruitful; its Trade with the famous Cities, which I have just spoken of, contributes greatly to the Riches and Welfare of its Inhabitants; besides this there is nothing worth mentioning: It has in its District two Cities of the Second Order, and five of the Third.

The Fourth City, Siang yang fou.

THIS City is situated on the Banks of the same River *Han*, and has the same Advantages as the preceding, with respect to Commerce and all the Necessaries of Life. A great Quantity of Gold is gathered out of the Sands of its Rivers, and it's very likely that rich Mines might be found in the Mountains, if it was not prohibited.

They get from thence *Lapis Lazuli*, and a Green Stone much used in Painting: There are a great many old Pines, fit for the Pillars of large Buildings: The Mountains with which one Part of the District is covered, render the Country very rough, and the Roads difficult to travel in. There grows a great deal of House-leek and Simples used in Physick: One City of the Second Order, and four of the Third depend upon its Jurisdiction.

The Fifth City, Yuen yang fou.

THIS is the most Northern City of the Province, and the nearest *Chen si*: It is built upon the Banks of the River *Han*, in a Plain sufficiently large; it is surrounded with Mountains of easy Ascent, which renders the Country very agreeable.

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The Mountains produce several Sorts of Medicinal Herbs, and a great Quantity of fine Tin: The Soil is fertile in every Part, and there grows here a very uncommon Shrub not unlike Ivy; it creeps up the outside of Trees as that does, and produces Flowers of a yellowish White; the Extremities of the Branches are as fine as Threads of Silk.

This City hath six Cities of the Third Order under its Jurisdiction; one of them, called *Tcheou chan bien*, is on the Banks of a River that discharges it self into the *Han*, its Water is useful to take Spots out of Silk, and to sharpen Edge-Tools; beyond all question there are certain Salts mixed with the Water that give it this Virtue.

The Sixth City, Te ngan fou.

THIS City is not far from the River *Yang tse kiang*, is situated on the Banks of a River that runs into it, and which communicates by several Branches with divers Lakes which lie near it: Six Cities of the Third Order are in its District. The Country is enclosed on the North by Mountains, and on the South by Rivers, which render it very fruitful: There is nothing particular belongs to it, but a kind of White Wax, produced by little White Insects, which do not require any Care like Bees, but are found in the open Fields: They make Candles of this Matter, which is whiter than Wax, yields a clearer Light, and while burning a more agreeable Scent.

The Seventh City, Kin tcheou fou.

THE District of this City is considerable, it contains thirteen Cities, two of the Second Order, and eleven of the Third; it makes a fine Appearance, the Lakes which are round it do not a little contribute to render the Land fruitful and pleasant; besides it hath a great Trade, is well built, and is not less populous than the Capital: It is divided by a single Wall into
two

two Parts, one of which belongs to the *Chinese*, the other to the *Tartars*, of which the Garrison consists.

There are Plenty of Oranges of a little sharpish Taste; the different Lakes furnish Variety of the best Fish. The Reason why the *Tartars* have built a Citadel in this Place, is to keep the Government of the City in their own Hands, the Situation of which renders it of great Consequence; it's commonly said that those who are possessed of *Kin tcheou* have the Key of *China*.

The Eighth City, Hoang tcheou fou.

THE Situation of this City is on the Banks of the River *Yang tse kiang*; its small Distance from the Capital, and the Number of Lakes which surround it, render it a most agreeable Place for Habitation; it is extremely well peopled, and for Trade gives place to few other Cities. There come there daily a surprising Number of Barks, loaded with all sorts of Merchandize.

The whole District is admirably well cultivated, and agreeably diversified by the Rivers and Brooks that water it, as well as by the Mountains which bound it on the North; some of these Mountains are covered with Trees, which are of great service to the Inhabitants; there are also Fountains, which have the Property of giving Tea a delicious Taste.

There are taken in the River near the City great Numbers of Tortoises, some great, some small, which the Nobility keep in their Gardens for Diversion, and also at their Pleasure-Houses. They make excellent Arrack, which is very strong, and takes Fire in an Instant, and hath no bad Smell; there are also very good Chesnuts, and very large. Its District contains nine Cities, one of the Second Order, and eight of the Third.

*The South Part of the Province of Hou quang.
The First City, and Capital of the South Part,
Tchang tcha fou.*

THIS is the Capital of the South Part of the Province, called by the *Chinese Hou nan*: It is situate on a large River, which hath Communication with the great Lake *Tong ting hou*: The Rivers and Lakes wherewith the Country is watered, and the Ease with which Husbandmen convey the Waters into their Grounds by Machines, of which I have elsewhere spoken, renders the Soil rich and fruitful, infomuch that there is no fear of Famine in Seasons of the greatest Drought. There is great Plenty of Fish in the Rivers, and especially of very fine Lampreys.

The Country is partly flat, and partly mountainous, from which they get fine native Cinnabar, and plenty of Chalk, which the *Chinese* Physicians turn into Lime, and mix with their Wine, which they pretend is excellent to preserve Health. This Capital hath in its District one City of the Second Order, and eleven of the Third.

The Inhabitants of this City have given occasion to a great Festival, which is celebrated in the fifth Month throughout the Empire: The Mandarin who governed this City, and was much esteemed and beloved by the People for his Probity and Virtue, happening to be drowned in the River, they instituted a Festival to his Honour, which is celebrated by Sports, and Feasts, and Fights upon the Waters, as if they intended to search for the Mandarin, the Object of their Love and Grief: This Festival, which was at first particular to this City, came afterwards to be observed throughout the Empire.

They prepare for this remarkable Day small gilt Barks, long and narrow, one of whose Ends is of the Shape of a Dragon, whence they are called *Long tcbuen*. Formerly they had Skirmishes upon the Water,

ter, and there were Rewards assigned to those that got the Victory; but as these sorts of Diversions were attended with dangerous Consequences, and sometimes were accompanied with fatal Accidents, they were prohibited by the Mandarins almost all over the Empire.

The Second City, Yo tcheou fou.

THE Situation of this City is uncommon; it stands on the Banks of the great River *Yang tse kiang*, and the great Lake *Tong ting*: This Lake, which resembles a Sea, is remarkable for the Greatness of its Circuit, which is more than fourscore of our Leagues; for the Quantity of its Water, especially in certain Seasons, in which the two great Rivers of the Province, swelled with Rains, discharge themselves into it, passing out on the other Side insensibly diminished, and for the astonishing Quantity of fine Fish which are caught therein. The great Number of Barks and Merchandizes which are brought thither, render it one of the richest Cities of the Empire; its District contains one City of the Second Order, and seven of the Third; some of these Cities are on the East Side of the Lake, and others on the West: It is every where extremely fruitful, and full of different kinds of Orange and Limon-Trees.

Several of the Mountains are covered with Forests of different sorts of Trees, especially Pines; in some are found *Lapis Lazuli*, and the Green Stone, which reduced to Powder furnishes Painters with a very beautiful Green; out of others are got Chalk, and little black Stones, which the Physicians likewise reduce into an impalpable Powder, and give it as an efficacious Remedy against Diseases of the Throat, especially the Quinsy.

The Third City, Pao king fou.

THIS City stands on the River *Lo kiang*, whose Stream runs into the *Heng kiang*, which hath a Communication with the Lake *Tong ting*. Its District consists of fruitful Vallies and pleasant Fields, which are mountainous towards the Province of *Quang si*. It hath in its Jurisdiction one City of the Second Order, and Four of the Third.

On the North of the City *Ou kiang tcheou* the River is dangerous, and the Barks pass along with difficulty; its Stream passes across the Rocks with a wonderful Swiftness. There is a Column of Copper erected, to which the Barks are made fast till the necessary Measures are taken to get up the River with Safety.

The Fourth City, Heng tcheou fou.

The District of this City is of a pretty large Extent, it comprehends one of the Second Order, and nine of the Third; it is situated on an Angle, made by two Rivers that inclose part of its Bounds. Its Mountains are pleasant and well cultivated, some of which are cover'd with Evergreens. The Country produces all the Necessaries of Life; there is great plenty of Game, and several Mines of Silver, but the Opening of them is prohibited. They also make very good Paper; in short, every thing is plentiful, and this is not one of the least Cities of the Province.

The Fifth City, Tchang te fou.

IT is a large City, situated on the Banks of the River *Yuen kiang*, and at a small Distance from the great Lake *Tong ting*, wherein the River discharges it self. Its Extent is small, having but four Cities of the Third Order in its District; but the Land is the most fruitful of any in the Province, and the River, which
is

is navigable almost throughout, causes Trade to flourish; every thing grows there in great plenty.

That which is uncommon, is a particular Sort of Orange-Trees, which bear no Fruit till the Season in which others bear is past: This makes the *Chinese* call them Winter Orange-Trees: They have a very delicious Taste.

The Mountains are full of Deer: There are also plenty of Cedars on them, whose Fruit is not good to eat, but they hang it up in their Rooms, because it yields a very agreeable Scent. There is also great store of *Lapis Lazuli*, as well as the best Manna.

The Sixth City, Tching tcheou fou.

THIS City is situated on an Angle made by two Rivers; the Country is watered by a great Number of Brooks, which makes the Vallies exceeding fruitful; it is very full of Mountains, which yield plenty of Quicksilver, *Lapis Lazuli*, and Green Stones for Painting: There are also Mines of Silver and Gold.

The People who inhabit these Mountains are not so polite as the rest of the *Chinese*; on the contrary, their rude and savage Manners make them to be looked upon as Barbarians: The District of this City contains one of the Second Order, and nine of the Third.

The Seventh City, Yong tcheou fou.

THIS City, the most Southern of the Province, is surrounded with Mountains, whose Verdure renders a very agreeable Prospect, and is situate on the Banks of a River, which not far from thence runs into the *Siang kiang*. The Water of this River is so clear and limpid, that in the deepest Places you may count the Stones and Flints that are at the Bottom: There grows plenty of *Bamboos* in some part of this District, and

in others the *Lien boa*, with yellow Flowers: There are eight Cities in its Jurisdiction, one of the Second Order, and seven of the Third.

Besides these principal Cities, there are two of the Second Order, which are not subject to any *Fou*, or City of the First Order, and have each a Jurisdiction over other Cities: The first is called *Tsin tcheou*, and is on the Frontiers of the Province of *Koei tcheou*, it has in its District three Cities of the Third Order: The second is called *Tching Tcheou*, a very large and populous City, built between two Rivers; five Cities of the Third Order are subject to it, all situated on the Frontiers of the City of *Quang tong*: Tho' this City is full of Mountains, yet they do not hinder its Cultivation.



The Seventh Province of the Empire of China,
Ho nan.

THIS Province, for the Mildness of its Climate, and Fertility of its Soil, is generally esteem'd a delicious Country, and is called by the *Chinese Tong boa*, that is, The Flower of the Middle, because it is situated near the middle of *China*. It is bounded on the North by the Provinces of *Pe tcheli* and *Chan si*, on the West by *Chen si*, on the South by *Hou quang*, and on the East by *Chan tong*; it is water'd by the River *Hoang ho*. Besides the Forts, Castles, and Garrison Cities, it contains eight *Fou*, or Cities of the First Order, and 102 of the Second and Third Orders.

The *Chinese* say that *Fo bi*, the First Founder of their Monarchy, kept his Court in this Province; some of their Authors affirm that he began his Reign 2952 Years before the coming of *Christ*: If their Opinion

pinion be true, it confirms the Chronology of the *Septuagint*. The Air of this Country is very temperate and healthful; it abounds with Corn, Rice, Pasture, Cattle, Oranges of all sorts, Pomegranates, and all kinds of Fruits as *Europe* does. The whole Province is a Champaign Country, excepting towards the West, where there are Mountains covered with Forests; but towards the East it is cultivated like a Garden; the *Chinese* call it The Garden of *China*.

It is also well water'd with Fountains, Brooks and Rivers, which make it very pleasant. There is a Lake in it remarkable for giving an inimitable Lustre to Silk, with which this Country abounds. In one of the Cities, named *Nang yag*, there is a kind of Serpent, whose Skin is speckled with white Spots, which the *Chinese* Physicians steep in a Phiol full of Wine, and give it as a Remedy for the Palsy.

The First City, and Metropolis of the Province,
Cai fong fou.

THIS is a large, rich, and populous Place, situated in a fine Country, in the middle of a large and well cultivated Plain, within two Leagues and a half of the River *Hoang bo*; it hath this Inconveniency, being situated in a Bottom, that the River is higher than the City.

To prevent the Inundations they have made great Dikes of more than thirty Leagues long; in the Year 1642 this City was besieged by the Rebels, whose Army consisted of upwards of 100,000 Men; the City had endured a Siege of six Months; the General of the Army, who was come to succour the City, finding it impracticable to relieve it, ordered the Dikes of the great River *Hoang bo* to be broke open, in order to overflow the Country. The Inundation was so violent that it drowned the City, and 300,000 Inhabitants perished.

Cai fong was then three Leagues in Circumference; it has been rebuilt since that Misfortune, but is not considerable enough to be placed in the First Rank of the Cities of *China*. Its District is very large, and Contains four Cities of the Second Order, and thirty of the Third.

The Second City, Kouei te fou.

THIS City is situated in a vast Plain between two fine Rivers; its District contains seven Cities, one of the First Order, and six of the Third: These Cities are rich, and well peopled; the Country is flat, and well cultivated: The Air is very pure, and the Soil fruitful in all sorts of Grain and Fruits, especially Oranges and Pomegranates.

The Third City, Tchang te fou.

THIS City is situated in the Northern Part of the Province; its District is not large, being straightened by the Provinces of *Pe tche li*, and of *Chan si*; it is well watered with several Rivers, which make its Soil very fertile; they dig out of the Mountains, which are not very high, Loadstones, and they bear divers kinds of Wormwood. In the Precinct of this City there is one City of the Second Order, and six of the Third.

The Fourth City, Ouei kiun fou.

THIS City is built on the Bank of a River in a sandy Ground, whose Soil is not so rich as the rest of the Province; it has in its District but six Cities of the Third Order.

The Fifth City, Hoai king fou.

THE Territory of this City is but of a very small Extent; it is bounded on the North by the Mountains which separate it from the Province of *Chan si*, and on the South it hath the great River *Hoang ho*;

bo ; its District contains but six Cities of the Third Order. The Air is mild, and very healthful, the Soil is equally fertile, producing all the necessaries of Life in abundance : There are great Quantities of Simples and Medicinal Plants, which supply the Province.

The Sixth City, Honan fou.

THIS City, which has the same Name with the Province, is situated between Hills and three Rivers. The *Chinese* thought formerly that it was the Center of the Earth, because it is in the Center of their Empire. The Soil about it is fertile, and the City is very large and populous ; its District is of great Extent, and contains one City of the Second Order, and thirteen of the Third. One of these Cities, called *Teng fong bien*, is remarkable for the Tower which the famous *Tcheou kong* built, and in which he used to observe the Celestial Motions ; there is yet remaining an Instrument with which he used to take the Altitude of the Sun at Noon, in order to find the Latitude : He lived upwards of 1000 Years before the Birth of Christ ; the *Chinese* pretend that he invented the Mariners Compass.

The Seventh City, Nan yang fou.

THE Country about this City is very fine, large, and of a wonderful Fertility ; the City is situated on the Banks of a small River, being neither large, rich, nor populous, and is surrounded with Mountains ; some of them have the *Lapis Lazuli*. There are also Serpents spotted with White, as I mentioned before, and which the *Chinese* Physicians use for the Cure of the Palsy. The Jurisdiction of this City is vastly great, and comprehends two Cities of the Second Order, and six of the Third.

The Eighth City, Yu ning fou.

THIS City is situated upon the Banks of the River *Yu bc.* The Country within its District is very large, and is partly flat, and partly mountainous, especially to the North and South ; it is watered with several Rivers, which renders the Soil very fruitful. There are two Cities of the Second, and twelve of the Third Order under its Jurisdiction.



*The Eighth Province of the Empire of China,
Chan tong.*

THIS is one of the most fruitful Provinces of the Empire : It is bounded Westward with the Province of *Pe tche li*, and Part of *Ho nan*, Southward with *Kiang nan*, Eastward with the Gulph of *Kiang nan*, and Northward with the Gulph of *Pe tche li*. It is divided into six Countries ; there are in it six Cities of the First Order, and 114 of the Second and Third Order, besides fifteen Forts built along the Coasts at the Mouth of Havens and Rivers, and several Islands in the Gulph, which are very populous, and have very good Havens. The Imperial Canal passes through Part of this Province ; it is through this Canal that all the Barks, which go from the Southward to *Peking* pass ; the Duties which they pay for the Merchandises they carry amount to 10,000,000. The Length of this Canal, the Thickness and the Height of the Dikes through which it runs, and which are made of hewn Stone, with Ornaments at proper Distances, shew the admirable Industry of the *Chinese*. Besides this great Canal it is well water'd with Lakes, Rivers, and Brooks, which render it very fertile. It abounds with Rice, Millet, Wheat, Barley, Beans, and

and all sorts of Grain and Fruit, and also with all sorts of Fowls, as Capons, Pheasants, Partridges, Quails, and Hares, which are very cheap; and also Fish, which are so plenty that they are sold for little or nothing.

There are Fruits of all kinds, especially Pears, which are excellent, Chestnuts, fine Peaches, divers sorts of Nuts, and multitudes of Prunes; the Prunes and Pears are dry'd, and afterwards sent into other Provinces. There is a sort of Fruit which the *Portuguese* call Figs, and the *Chinese* Setse, which is to be found no where but in *China*; altho' it grows in other Provinces, this of *Chan tong* hath the greatest Plenty of it.

This Fruit, of which I have spoken in other Places, is never ripe but towards the beginning of Autumn: It is commonly dry'd as the Figs are in *Europe*, and sold in the Empire, when it becomes white as if Flour had been thrown on it, and is covered by little and little with a Coat of Sugar. Some of it is excellent for Taste, and eats like our best dry'd Figs; such is that which is gathered in the Province of *Chan si*.

There is another Kind, which is green, and is never tender when full ripe, but is cut with a Knife like our Apples: The Trees which yield these Fruits, have very little need of Dressing. There are a kind of Worms, like our Caterpillars, which spin in the Fields a sort of white Silk, whose Threads stick to the Bushes and Shrubs, of which they make a coarser Silk than that which is made of the Silk Worms brought up in Houses, but closer and thicker.

The First City, and Metropolis of this Province,
Tsi nan fou.

ALTHO' this Capital is not built near the great Canal, yet all its Trade is upon it: About a League from this Town there is a large Village called *Leou keou*,

keou, which is on the Banks of a River called *Tsing bo*, which runs into the Canal, and by which all the Merchandise of this Town is convey'd to it. The principal Commodity of this Country are the Silks called *Kien tcheou*, which are made of the Silk of the Worms like Caterpillars, already described, and are very lasting, and very cheap. The other Commodity is *Chinese* Glafs, called *Leou li*, which is made at a large Town called *Yen tching*, within the District of this Capital: This sort of Glafs is more brittle than that of *Europe*, and breaks when exposed to the Inclemencies of the Air.

Tsi nan is a very large and populous Place; there are several Lakes within its Walls, from which Canals have been made through the City; it is also beautified with very fine Buildings. There are within its District four Cities of the Second Order, and twenty six of the Third. The Country about it, which reaches to the Sea, is very fruitful in all kind of Grain, and abounds with Cattle. In some of its Mountains there are Iron Mines, and the Lakes are well stocked with Fish. The Flowers called *Lien boea*, which I have mentioned several times, are very plentiful in this Country.

The Second City, Yen tcheou fou.

THE Territory depending upon this Capital is inclosed between two considerable Rivers, one to the North called *Ta tchin bo*, and the other to the South call'd *Hoang bo*, besides several other small Rivers and Lakes, which abound with Fish, and make the Soil very fruitful. The Country is very well cultivated, and the Mountains are covered with Woods, and the Air mild and temperate. There are twenty seven Cities within the Jurisdiction of this Capital, whereof four are of the Second Order, and twenty three of the Third. One of these Cities called, *Tei ning tcheou*, is in no wise inferior to *Yen tcheou*, either
in

in Magnitude, Number of Inhabitants, or Riches; being seated in the midst of the great Canal, it is one of the most considerable Marts of the Empire.

There is another City called *Kio feou kien*, which is remarkable for being the Birth-Place of *Confucius*, the great Philosopher of this Nation, in Honour of whose Memory the *Chinese* have erected several Publick Monuments.

The Third City, Tong tchang fou.

THIS City is situated upon the Banks of the great Canal, and is very rich, and a Place of great Trade. The Country within its District produces Corn, and Fruits of all sorts in great abundance, so that nothing is wanting either for the Necessaries or Pleasures of Life. There are three Cities of the Second Order, and fifteen of the Third, within its Jurisdiction.

There is one of these Cities called *Lin tsin tcheou*, which is very considerable for its Trade, and it is there that the grand Canal joins the River *Oei ho*: It is one of the most populous and trading Cities of the whole Empire, and is no less remarkable for its fine Buildings, but above all for a Tower of eight Stories high, which is without the Wall, whose Outside is of Porcelain, adorned with diverse Figures, and the Inside of polish'd Marble of different Colours; in the Wall there is a Stair-Cafe, and at every Story a fine Gallery of Marble, with Iron Rails gilt; at the Corner of each Gallery there are little Bells, which, being shaken with the Wind, make an agreeable Sound; there are also several Idol Temples of curious Architecture.

The Fourth City, Tsin tcheou fou.

THE Territory depending upon this City is partly watered with Rivers, and partly mountainous; the

the Soil is very fruitful, and the Neighbourhood of the Sea supplies it with all necessaries of Life; it abounds with Fish, whose Skins bring great Profit to the City. In this Country the Cows breed in their Bellies a yellow Stone, called by the *Chinese*, *Nieou boang*, which sometimes is as big as the Egg of a Goose, but no harder than a soft Leaden Pencil, and is more esteem'd by the *Chinese* Physicians than the *Bezoar-Stone*; they say that when it is pulveris'd in hot Water, it immediately cures Defluxions and Catarrhs, in the same manner as the Stone which grows in a Bullock's Gall-Bladder cures the Jaundice.

There is one City of the Second, and thirteen of the Third Order, within the Jurisdiction of this City.

The Fifth City, Ten tcheou fou.

THIS City is built on the Sea-Shore, and has a very convenient Harbour, with a strong Garrison, and several Vessels which guard the Gulph. Within its District are eight Cities, one of the Second Order, and seven of the Third: Part of these Cities are on the Continent, the others are Sea-Ports, where there are very good Oysters. Altho' the Country is mountainous, yet it is well watered with Rivers, and the Soil very fruitful. The Stone of *Nieou boang* is to be found here, as well as in the preceding City. The *Bamboos* or Reeds are square here, altho' round every where else.

The Sixth City, Lai tcheou fou.

THIS City is built upon a Promontory, and is surrounded by the Sea on one side, and by Mountains on the other. There are two Cities of the Second Order, and five of the Third, within its Jurisdiction, some of which stand by the Sea-side, especially *Kiao tcheou*, the Situation of which renders it almost impregnable. The whole Country is watered with Rivers,

Rivers, which makes it very fruitful; and it is intermix'd with Plains and Mountains, especially towards the Sea-coast.



The Ninth Province of the Empire of China,
Chan si.

THIS is one of the smallest Provinces of *China*, bounded on the East by *Pe tche li*, on the South by *Ho nan*, on the West by *Chen si*, and the North is separated from *Tartary* by the Great Wall. It has but five Cities of the First Order, and eighty five depending Cities: There are also several Forts built at certain Distances to defend the Great Wall, and several Garrisons, which are larger and more populous than many of the other Towns. We learn from History, that the People of this Province were the first Inhabitants of *China*.

The Climate is healthful and agreeable, but very mountainous; some of these Mountains are very fruitful, and have abundance of Coal-Mines, which serve them for Fuel, Wood being not very plenty in this Province.

It abounds with all manner of Corn, excepting Rice, and furnishes Wheat and Millet to other Provinces: Its Vines have very good Raisins, fit to make Wine of, if the *Chinese* chose it, but they only dry them, and sell them to the whole Empire.

There is a great abundance of Musk, of Porphyry, of Marble, and Jasper of divers Colours; the *Lapis Lazuli* is very common here; and there are many Iron Mines, which Iron, when wrought, is afterwards sent into the other Provinces.

There are Lakes of Salt-water from which they draw Salt, and many Fountains of hot and boiling Water.

The

The First City, and Capital of the Province,
 Tai yuen fou:

THIS City was formerly very fine, and beautify'd with a great many fine Palaces, which belong'd to the Princes of the last Imperial Family, *Tai ming chao*; but they are all fallen to Ruin, and some Parts of the City are almost desolate, tho' the Place is healthful and agreeable. Besides the Silks which are wrought here (as elsewhere) they make fine Carpets, such as the *Turkey* ones, of all Sizes; and as the Mountains furnish them with Iron, they have a great Trade in that Commodity.

This City is very ancient and populous, near three Leagues in Circuit, surrounded with strong Walls, and seated on the Bank of the River *Fuen ho*; it has a very large District, which comprehends five Cities of the Second Order, and twenty of the Third.

There are on the neighbouring Mountains fine Monuments of Marble, and some of hewn Stone, besides Triumphal Arches, Statues of Heroes, Lions, Horses, and other Animals, very natural, and the whole surrounded by Forests of ancient Cypress-Trees, planted chequer-wise. This Country abounds with Musk, and here are fine Vessels made of Earth; *Lapis Lazuli* is also very common here.

The River *Fuen ho*, which is often mentioned in the most ancient *Chinese* Books, runs through this Capital, as the River *Ouei* does thro' the City of *Sing an fou*, and afterwards both of them fall into the *Yellow River*, by which means they water the Provinces of *Ho nan* and of *Kiang nan*.

The Second City, Pin yang fou.

ALTHO' *Pin yang* is only the second City of this Province, it is not at all inferior to the Capital, neither in Antiquity, Fertility of Soil, Extent of District, or Number of Cities depending upon it, which

which are thirty-four, *viz.* six of the Second Order, and twenty-eight of the Third; several of them are very considerable, besides great numbers of Towns and Villages that are very populous. It is seated on the Bank of the River *Fuen ho*, and is upwards of four Miles round.

The Country, which is within its District, is partly Champaign, and partly Mountainous, and is well cultivated; the great River *Hoang ho* runs through it from West to North; there is a Lake of Salt-water near *Ngan y bien*, from which they make Salt.

The Third City, Lou ngan fou.

THE Territory of this City is not very large, having but eight Cities of the Third Order under its Jurisdiction, but it is situated in a very agreeable Place, almost at the Head of the River *Tso tsang ho*. Altho' the Country is Mountainous, yet it is fruitful, and produces all Necessaries of Life. This whole District is very thick set with Towns and Villages.

The Fourth City, Fuen tcheou fou.

THIS City is seated between the Capital and *Pin yang*, about half way; it takes its Name from the River *Fuen ho*, on whose Banks it is built in a very commodious Situation for Trade: Its District is not very large, for it contains but one City of the Second Order, and seven of the Third, and the greater Part of them are built between the great River *Hoang ho*, and the River *Fuen*. Tho' the Country is Mountainous, it is well cultivated, and abounds with all Sorts of Grain and good Pasture. There are a great many Baths, and Fountains almost boiling hot, whose Waters differ in Colour and Taste.

The Fifth City, Tai tong fou.

THIS City is neither so ancient, nor so large as the others of the same Province; it is built in a very

Mountainous Country, and is the only Place expos'd to the Incurfions of the *Tartars*; it is very well fortified, according to the Manner of the *Chinefe*, and has a very ftrong Garrifon; its Territory is furrounded with the Great Wall, which has Forts from Place to Place; its Jurifdiction is very large, and extended over four great Cities of the Second Order, and feven of the Third; its Mountains abound with all kinds of Simple and Medicinal Herbs, which the Botanifts gather with great Care; *Lapis Lazuli* is in great plenty here; and there is a kind of Jasper which is transparent, and as white as Agate; Porphyry, Marble, and Jasper of all Colours are very plentiful; and here is alfo a great Trade for Skins.



The Tenth Province of the Empire of China,
Chen fi.

THIS Province is divided into two Parts, the East and West, and contains eight *Fou* or Cities of the Firft Order, and 106 of the Second and Third Orders, befides a great many Forts on the Great Wall. *Kan tcheou*, and *So tcheou*, are the moft confiderable Garrifons of this Province; the Air is temperate, the People are mild, and more civil and affable to Strangers than the other Northern *Chinefe*; the overflowing of the Rivers renders the Soil very fertile, which abounds with Wheat and Millet, but produces very little Rice. There are abundance of very good Gold Mines, but they are not fuffer'd to be open'd: There are alfo great Quantities of Drugs, as Rhubarb, Honey, Wax, Musk, Cinnabar, and odoriferous Wood refembling Sandal, and abundance of Coal-Mines. There are many Quarries of a certain foft Stone or Mineral, call'd *Hiung boang*, of which they make Veffels; and the Phyficians efteem it as a fovereign Remedy

Remedy against all sorts of Poison, malignant Fevers, and contagious Heats in the Dog-Days. They steep this Mineral in Wine; it is of a pale-red Colour; with a yellowish Cast, and spotted with little black Points, and looks like the Substance of a *Crayon*. There is also a small, dark blue Stone, streak'd with white; the *Chinese* say that when it is ground, and reduced to Powder; it's an excellent Remedy:

Stags and Deer are here in great multitudes, besides great numbers of Bears, Wild-Bulls, and other Animals resembling Tigers, whose Skins are very curious; there is a kind of Goat, from whence they get Musk, and certain Animals who have Wool on their Backs, whose Tail is very long, and the Flesh well tasted; there is also a singular Kind of Bats as large as Hens, which the *Chinese* prefer to the most delicious Birds. They mix Wool and Goats-Hair, and make a very fine sort of Stuff, which they wear next to their Skin in Winter. There is a kind of Bird too, which is very beautiful, called *the Golden Hen*.

There are all sorts of Flowers; particularly one which they call *The Queen of Flowers*, resembling the Rose but finer, and hath larger Leaves, tho' the Smell is not so pleasant; it has no Prickles; its Colour is Motley, Red and White, yet there are some of them Red and Yellow; the Shrub on which they grow resembles our Elder-Tree; in hot Climates they are obliged to cover it, to preserve it from the Heat of the Sun.

The Eastern Part of the Province of Chenfi; Ytong,

The First City, and Capital, Si ngan fou.

NEXT to *Peking* this is the largest and finest City of *China*; it is built in a great Plain, and is the Residence of the *Tsong tou* of the two Provinces of *Chan si* and *Se tcbuen*, as also the Governor of the Eastern Part of this Province. There are in its Jurisdiction

dition six Cities of the Second Order, and thirty-one of the Third.

This City, for several Ages, was the Seat of the *Chinese* Emperors, and is yet very populous, and a Place of great Trade, especially in Mules, which they breed up in great Numbers, and send to *Peking*, where they are sold for five or six hundred Livres apiece, it being the usual Custom for all Persons of Distinction to have a Servant ride before them in the Streets.

The Walls of this City, which are well fortify'd with Towers, and surrounded with a deep Ditch, are about four Leagues in Circuit, and are very near a Square, the Sides being almost equal: Some of the Gates are very magnificent, and remarkable for their Height: The Houses are but very low, and ill-built, as they are generally over all *China*; the Furniture is but indifferent, and Porcelain scarce, the Workmen being less skilful.

There is a strong Garrison of *Tartars* in this City, commanded by a *Tsian kun*, or General of their Nation, which are in a separate Quarter of the City, from which it is parted by a strong Wall: There are great Numbers of Mandarins here, who are most *Tartars*.

The Natives of the Country are stronger, braver, and more used to Fatigue than in the other Provinces: The Mountains which are in the Territory of *Si gnan fou* are very agreeable, and afford a kind of Earth which is extremely white, and highly valu'd by the Ladies, who use it to whiten their Skins.

The Second City, Yen ngan fou.

THIS City is seated in an agreeable Plain, along the Banks of the River *Yen ho*: There are within its District three Cities of the Second Order, and sixteen of the Third. Within its Walls is a high Mountain, which is remarkable for the fine Buildings that

that are upon it: There drops from its Mountains a certain Liquor they call *Oil of Stone*, which they burn in Lamps: The Country is very rich in Sable-Skins, and other rich Fur; and there is Marble of all sorts.

The Third City, Fong tsiang fou.

THIS City is large, the Buildings are fine, and the Air temperate; the Country in its Territory is well cultivated, and fruitful, being plentifully watered with Rivers and Brooks. In its District there are one City of the Second Order, and seven of the Third.

The Fourth City, Han tchong fou.

THIS City is seated on the Banks of the River *Han*: In its Territory there are two Cities of the Second Order, and fourteen other Towns of the Third; it is watered by several Arms of the River. The City is large, and very populous; the high Mountains and the Forests that surround it, make it very strong, and serve for Bulwarks; the Vallies are agreeable, and produce all Necessaries of Life in abundance.

This Country has great Quantities of Honey, Wax, and Cinnabar; Deer, Stags, and Bears are also very common; the Feet of these last are delicious Food for the *Chinese*.

The Way which was formerly made through the Mountains leading to the Capital is very surprising, upwards of one hundred thousand Men having been employ'd to complete it; they levell'd the Mountains, and made Bridges from one Mountain to another, and when the Vallies were too wide they erected Pillars to support them; these Bridges are part of the Road, and are prodigiously high, and upon which four Horsemen can ride abreast: There are Rails on each side to prevent Travellers from falling down, and Villages with Inns in them

for their Conveniency. Within the District of this Place there is a Bird of Prey which is very rare, called *Hai tſing*, ſomething like our Falcons for Quickneſs and Courage; but when any are caught they immediately carry them to the Emperor's Falconry.

The Western Part of the Province, Yfi.

The Fifth City, Ping leang fou.

THIS City is ſituated upon an Arm of the River *Kin ho*. Here is Plenty of all things; the Climate is very moderate; the Proſpect of the Mountains which ſurround it, together with the Waters, render it very agreeable: It has within its Diſtrict three Cities of the Second Order, and ſeven of the Third.

The Sixth City, Kong tchang fou,

THIS City is very populous, and drives a great Trade: It is built on the Banks of the River *Hoei*, and ſurrounded with very high Mountains: It affords abundance of Muſk, and the Mountains produce the Mineral *Hung hoang*, as alſo the dark blue Stone, white-freaked, both which I have already mentioned. This City has in its Territories three Cities of the Second Order, and ſeven of the Third.

The Seventh City, Ling tao fou.

THIS City is built on the Banks of a River which falls into the *Hoang ho*, or *Yellow River*. Great Quantities of Gold are found in the Sand of the neighbouring Rivers and Brooks: The Country is very mountainous, abounding with Wild-Bulls, and a certain Kind of Animal reſembling the Tiger, whoſe Skins are very valuable.

The Vallies are covered with Corn, and thoſe that are near the Rivers with Cattle; in ſhort the whole
Territory

Territory is very fruitful: It consists of two Cities of the Second Order, and three of the Third.

The Eighth City, Kin yang fou.

THIS City has always been look'd upon as a Barrier against the Incurfions of the *Tartars*, and is very strongly fortified, according to the *Chinese* way; the Country about it is very fruitful; there is a kind of Herb called *Kin see*, that is to say, *Golden Silk*, which is look'd upon as a good Remedy, as likewise a kind of Bean which, as they say, is an admirable Specifick against any sort of Poison: This City has in its District but one City of the Second Order, and four of the Third.

A noted City of the Second Order, Lan tcheou.

THO' *Lan tcheou* is a City only of the Second Order, and depending on the Preceding, yet it is a noted one in the Province, being the best of all those that are built on the *Yellow River*. The City is not very large, tho' it is the Capital of the Western Province, and the Residence of the Governor. The chief Trade of this Place is Hides, which are brought from *Tartary* through *Si ning* and *To pa*; as also Woollen Stuffs, the principal and most esteem'd of which is call'd *Cou jong*; it is a kind of Serge, very fine, and almost as dear as the common Satin, but it is hard to preserve it from being moth-eaten. There is another Stuff called *Pe jong*, which is subject to the same Inconveniency; and a coarse Stuff made of Cows Hair, called *Muou jong*, which is very useful in snowy Weather. Notwithstanding all this Commerce, *Lan tcheou* is not accounted a rich City in *China*.



The Eleventh Province of the Empire of China,
Se tchuen.

THE Province of *Se tchuen* is bounded on the North by *Chen si*, on the East by *Hou quang*, on the South by *Koei tcheou* and *Yun nan*, and on the West by the Kingdom of *Tibet*, and some other neighbouring Countries. It is divided into ten Districts, which comprehend ten Cities of the First Order, and fourscore and eight others of the Second and Third Orders, besides Garrisons and Forts in great number.

The great River, *Yang tse kiang*, runs through the Province, which is vastly rich, not only by reason of the great Quantity of Silk that it produces, but in Mines of Iron, Tin, and Lead; in its Amber, Sugar-Canes, excellent Load-Stones, and *Lapis Lazuli*; this last is of a very fine Blue. It abounds also in Musk, and great Quantities of Orange and Limon-Trees: There are also fine Horses, which are small and pretty, and very swift; likewise Stags, Deer, Partridges, Parrots, and a certain kind of Hen with Wool like Sheeps-Wool; they are very small, have very short Feet, and are of great esteem among the *Chinese* Ladies, who keep them for their Pleasure.

The best Rhubarb comes from this Province; and the true Root of *Foulin*, which has under its Bark a kind of Pulp, spongy and glutinous, which the Physicians make use of in all their Remedies; there is also some in the other Provinces, but it is wild and not so good as this: There is also another Root called *Fen se*, which bears a great Price, and consequently is not so commonly made use of. As this Province is far from the Sea, and cannot get Salt so
con-

conveniently as some others, they dig Pits in the Mountains from which they get Salt-Water, which evaporated by Fire leaves a Salt behind it, but is not so good as that of the Sea.

*The First City, and Capital of the Province of
Tching tou fou.*

THIS was formerly one of the finest Cities in the Empire, but was ruined in the Civil Wars in the Year 1642, as well as the whole Province: Since that Time it has not recover'd its ancient Splendor, however it is a populous and trading Place: Its District is very large, having six Cities of the Second Order, and twenty five of the Third.

The Land is well cultivated, and the Country well watered with Canals, both natural and artificial; two of its Rivers are very remarkable, the first for giving a fine Lustre to Velvet, and the other for tempering of Iron.

The Second City, Pao ning fou.

THIS City is seated between two Rivers; it is small, but neat and a Place of Commerce; the Houses are well built, the Country about it is cover'd with Mountains, where there are Deer and Stags in great number: It abounds with Musk, and has ten Cities in its Jurisdiction, two of them of the Second Order, and eight of the Third.

The Third City, Chun king fou.

THIS City is seated on the Banks of a fine River, and has within its District two Cities of the Second Order, and seven of the Third: It is surrounded with Mountains, some of which are covered with Orange Trees; there is more Arable Land than in the Territories of *Pao ning*.

It produces great quantities of Silk, as also Oranges of all Sorts, the Root *Scorzonera*, and a kind of Chefnut very agreeable to the Taste.

The Fourth City, Su tcheou fou.

THIS City is seated on the Banks of the River *Yang tse kiang*, which makes it a Place of great Commerce, and opens a Communication with the Capital, and with several other Places of the Province. Altho' the Country is mountainous yet it is very fruitful, there being nothing wanting for the Conveniencies and Pleasures of Life. There are a vast Quantity of Canes called *Bamboo*, which the *Chinese* make use of in various Works: There are ten Cities of the Third Order in its Jurisdiction.

The Fifth City, Tchong king fou.

THIS is one of the finest, and most trading Cities of the Province, and has in its District three Cities of the Second Order, and eleven of the Third: It is built at the Confluence of two remarkable Rivers, which make its Trade with the whole Province considerable.

Tchong king is built upon a Hill, the Houses seem to rise one above another like an Amphitheatre; the Country, which is depending upon it, is of a vast Extent, and mix'd with Vallies and Mountains; the Air is very temperate: They make very pretty Trunks here of Canes twisted, and painted with divers Colours. The Rivers abound with excellent Fish, and Tortoises are in high esteem there.

The Sixth City, Koei tcheou fou.

THIS City is seated on the Banks of the great River *Yang tse kiang*, and is the Key to the Province, where there is a Custom-House kept to receive the Duties of the Merchandizes which are brought there; it is very rich thro' its great Commerce. There are
ten

ten Cities within its Jurisdiction, one of the Second Order, and nine of the Third: Altho' the Country is mountainous, yet the Industry of the Husbandmen has made it very fruitful. There are great Quantities of Musk, and of those Wells from which they procure Salt: Orange and Limon-Trees are very common here. In the Northern Part the Mountains are very rugged and steep, and inhabited by a very barbarous People, when compared with the common *Chinese*.

The Seventh City, Mahou fou.

THIS City is built on the Banks of the River *Kin cha kiang*, and has but one City of the Third Order in its District, which is very small, but very fruitful: In some of its Mountains there are Stags.

The Eighth City, Long ngan fou.

ALTHOUGH this City has but three Cities of the Third Order within its District, yet it is look'd upon as one of the most important Places of the Province, being the Key of it, and having several Forts under its Jurisdiction, which were formerly of great use to prevent the Invasions of the *Tartars*: The Country abounds both with steep Mountains and fruitful Vallies,

The Ninth City, Tfun y fou.

THIS City has nothing remarkable, only that it is seated on the Frontiers of the Province of *Koei tcheou*, and is capable of defending the Entrance of it on that Side: It hath two Cities of the Second Order, and four of the Third Order in its Jurisdiction: The Country is very mountainous, and is fruitful enough in some Places.

The

The Tenth City, Tong tchuen fou.

THIS is a Military Place, as well as the Cities of *Ou mong*, *Tou fou*, and *Tchin biung tou fou*: They are thus called because the Inhabitants are old Soldiers, the Profession descending from Father to Son: Besides their Pay they have the Lands which surround the City: These Troops are disbanded in time of Peace, and to make them amends they are placed in all the Garrisons that are in the Frontiers of the Empire: Besides these Cities of the First Order there are others, which tho' they are only of the Second Order, yet have some of the Third Order depending on them, and many Forts, or Places of War, such as those that follow.

Tong tchouen tcheou, whose Country is watered with several Rivers, and is very fruitful, the Air very healthful, and the Vallies and Mountains well cultivated; there are abundance of Sugar-canes, which produce the best Sugar: There are a great Number of Villages well peopled.

Kia ting tcheou, whose Territory is well water'd with Rivers, and produces abundance of Rice, and hath Musk very plenty.

Ya tcheou, which is the nearest Town to *Thibet*, and commands several Forts upon the Borders of that Province.



The Twelfth Province of the Empire of CHINA,
Quang tong.

THIS Province is the most considerable of the Southern Provinces of *China*; it is bounded on the North East by *Fo kien*, on the North by *Kiang si*, on the West by *Quang si*, and the Kingdom of *Tong king*;

king; the other Part is encompassed by the Sea, and has several considerable Havens on the Coast. It is divided into ten Countries, which contain ten Cities of the First Order, and eighty four of the Second and Third Order, besides Forts and Garrisons, together with the Town of *Macao*, and the Isle of *Sancian*, of which I shall give an Account, both being now well known in *Europe*.

The Country consists of Vallies and Mountains, and is so fertile as to yield two Crops of Corn yearly: Whatever can contribute to the Pleasures of Life abounds here; as also Gold, Jewels, Silk, Pearls, Pewter, Quick-Silver, Sugar, Brass, Iron, Steel, Salt-Peter, Ebony, and several sorts of odoriferous Wood. There is also plenty of all sorts of Fruits, as Pomegranates, Raisins, Pears, Prunes, Chesnuts, and Peaches, which tho' they do not ripen very well make pretty good Sweat-Meats: There are others that are excellent, as the *Bananaes*, the *Ananas*, the *Litchi*, the *Long yuen*, with Oranges and Limons of all sorts.

There is a particular kind of Limon, which grows upon Trees as thorny as the Citron-Tree, but is much larger; its Flower is white, and of an excellent Odour; when distilled it yields a very agreeable Liqueur; the Fruit is near the Size of a Man's Head, the Rind nigh the same Colour as other Oranges, but the Fruit is either reddish or white, and the Taste is between sweet and sour.

There is another sort of Fruit, larger than common which grows out of the Trunk of the Tree; its Bark is very hard, and within it has a great number of little Cells, which are full of a yellow Pulp, very sweet and agreeable when the Fruit is ripe.

Fish is very plentiful on the Coast; there are all sorts of Oysters, Lobsters, very good Crabs, and Tortoises of an extraordinary Size. The *Chinese* make
very

very fine Works of their Shells : There are abundance of wild and tame Peacocks, which are sent to other Provinces.

There are prodigious Numbers of tame Ducks ; they hatch the Eggs in the Oven, or in Dung, and put the young ones in Boats, and carry them to the Sea-shore at Low-water, where they feed on Oysters, and other Shell-Fish : Several Boats go together, and consequently several Flocks of these Ducks are intermixed upon the Shore ; but as soon as they strike on a Bason each Flock returns to its own Boat, as Pigeons do to their Houses.

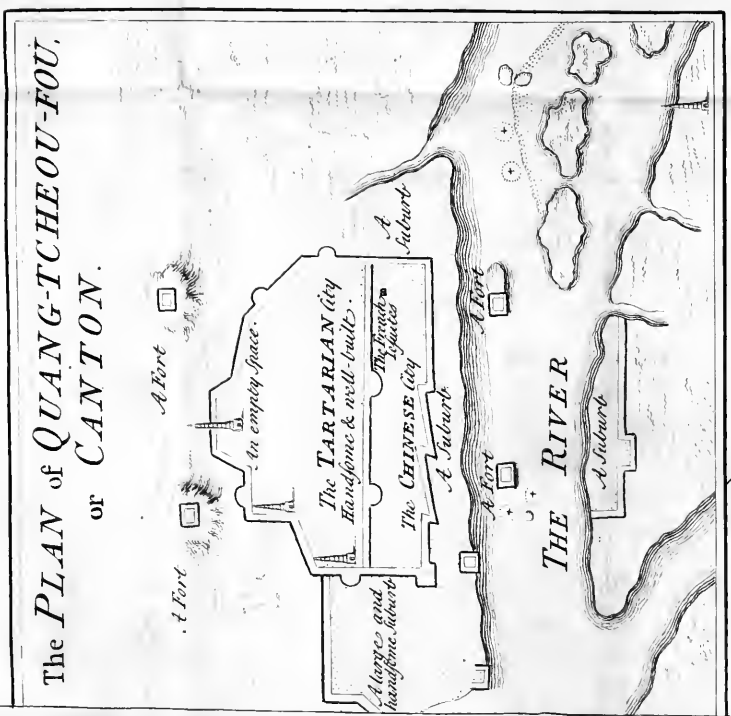
There is a remarkable Tree in this Province, which the *Portuguese* call Iron-Wood, resembling Iron not only in Colour, but also in Hardness and Weight, which last prevents its Swimming upon the Water. There is another sort of Wood, called Wood of Roses, it is between Black and Red ; the *Chinese* make Tables, Chairs, and other Household Goods of it.

There are Crab-fish taken out of a Lake in the Isle of *Hai nan*, which when taken out of the Water become as hard as Stones, and are a good Remedy against Fevers.

The Mountains are covered with a vast Quantity of an admirable kind of Osiers or Willows, which are the Size of one's Finger, and which creep upon the Ground, and produce very long Sprigs, resembling twisted Cords ; they are very limber, and not easily broke ; they make of them Cables and Ropes for Ships, Baskets, Hurdles, Seats, and very commodious Matts, on which the *Chinese* lie in Summer, they being very cool.

The People of this Province are very industrious, and tho' they are not quick at Invention, they are very skilful in imitating any sort of Work that is shewn them from *Europe*, and which they improve to great Perfection.

A PARTICULAR MAP of the ENTRANCE into CANTON.



As the Province of *Quang tong* is a Maritime Province, and the furthest distant from the Court, its Government is one of the most considerable of the Empire: The *Tson tou* of it is also that of the Province of *Quang si*, and resides at *Tchao king*, which is the nearest to the Court.

*The First City, and Capital of the Province of
Quang tcheou tou.*

THIS City is called by the *Europeans*, *Canton*; and is one of the richest and most populous Cities of *China*; it carries on a great Trade with the neighbouring Kingdoms, as also with *Europe*.

It is seated on the Banks of one of the finest Rivers of the Empire, called *Ta bo*, which comes from the Province of *Quang si*; it meets another River, which is deep enough to bring up large Vessels from the Sea to the City, and is carried by Canals into several Provinces; its Mouth is very wide, and more remarkable for its Name, which is *Hou men*, that is, Gate of the Tyger, than for its Forts, which have been built to prevent *Chinese* Pirates. The Countries bordering on it are well cultivated, and full of Rice, or of a sort of Trees which are always green.

The great Quantity of Money, which is brought here from foreign Countries, draws the Merchants from all the Provinces to this Port, where all the Curiosities of the Empire are to be bought: Nevertheless the Manufactures of this Town are not much esteem'd at *Peking*, excepting the Silk-Stuffs called *Cba*; which are the best of the kind, especially those that are strew'd with Flowers with Holes in it like Lace, which are very much used in Summer, being very cheap and neat.

The Number of Tradesmen in this City is almost incredible, and yet not sufficient to supply the Trade which it hath: They have established a great many
Factories

Factories at *Fo chan*, which have rendered that Borough very considerable.

Fo chan is within four Leagues from *Canton*; its Circuit is upwards of three Leagues; it is in no wise inferior to *Canton*, in respect either of Riches, or Number of Inhabitants, which by report is upwards of a Million of Souls.

The Residence of the Vice-Roy is at *Canton*; the District of this Capital comprehends seventeen Cities, one of the Second Order, and sixteen others of the Third.

The Prospect of this City and of the adjacent Country is the finest that can be, for in going up the River that runs to this City the Country on both Sides perfectly smiles, being fine Green Fields as far as the Sight can extend, intermix'd with pleasant Groves, and little Hills one above another, which are like an Amphitheatre, Rocks cover'd with Green Moss, Villages in little Woods, and Islands cut out into Canals, the whole making a beautiful Landskip.

The City is very large, and made of three different Towns, separated by fine Walls very high, but so nearly join'd together, that the same Gate that serves to go out of one serves to go into the other: The whole forms a Figure something like a Square.

The Circumference of this City is very near to that of *Paris*, tho' there are no void Spaces nor large Gardens, but some very beautiful Squares.

The Streets are long and straight, and paved with hewen Stones very hard, tho' they are but narrow, excepting a few which are a little wider; from Place to Place there are Triumphal Arches: There are likewise covered Places, which have the finest Shops under them. The Houses are not magnificent, the generality of them being level with the Ground, built with Earth, with some Ornaments of Bricks, and covered with Tiles. The Streets are full of Shops, extremely neat. The Quality and Gentry are carried in
Chair,

Chairs, but the common People walk the Streets bare-footed, and often bare-headed, or else with a Straw Hat of a vast Circumference, and an odd Figure, to defend them from the Sun and Rain. There are no Carriages for Goods, but all sorts of Merchandises are carried by Porters.

The Idol-Temples, surrounded with the Cells of the *Bonzes*, are remarkable; as also the Hall of *Confucius*, and the Academy where the Learned meet.

The *Ya men*, or Palaces of the Mandarins, are remarkable for their Beauty and Magnitude: The River is cover'd with a Multitude of small Barks, which contain an infinite Number of Persons, and appear like a floating Town: These Barks are placed in Ranks, and form Streets; each Bark contains a Family, and is divided into different Apartments like Houses; the common People, who inhabit them, go a Fishing early in the Morning, or to the Rice Harvest, of which they have two Crops a Year: The Number of the Inhabitants of *Canton* is computed to exceed a Million of Souls: At the end of each Street there is a Barrier, which is shut every Evening soon after the Gates of the City, so that every body is oblig'd to be at home early at Night; this Method prevents a great many Disorders in *China*.

The Second City, Chao tcheou fou.

THIS City is situated at the Confluence of two navigable Rivers, one comes from the Town of *Nan biong*, and the other runs from the Province of *Hou quang*. The Bank of one of these Rivers, which is to the Westward of the City, is joyn'd to it by a Bridge of Boats, and is well inhabited.

This Country is very thick set with Villages, and very fertile in Rice, Pastures, Fruit, Cattle, and Fish, but the Air is not healthful, and very often, from the midst of *October* to the Month of *December*,

Diseases reign there, which sweep away great Numbers of the Inhabitants. There are six Cities of the Third Order within its Jurisdiction, near one of which grow black Reeds, which look like Ebony, and of which they make musical Instruments.

Within a League of *Chao tcheou* there is a Monastery of *Bonzes*, which, as they say, formerly contained a thousand of them; its Situation is the finest that can be, all the Country adjoining belongs to this Monastery, which was founded between eight and nine hundred Years ago. The Founder of it, whose Body is greatly rever'd, lived in extreme Austerity, and wore an Iron Chain always round him, which corrupted his Flesh, and bred Worms; he was so set upon mortifying himself, that he pick'd up the Worms as they fell off, and replaced them, saying, that there was still something to prey on. His Successors, the *Bonzes*, followed his Example but very ill, professing Charity, and yet practising all manner of Debauchery. Formerly the Pilgrims complained that they used to rob and plunder them, but now there are Orders to prevent it.

The Third City, Nan hiong fou.

THIS is a large trading City, seated at the Foot of a Mountain, which separates the Province of *Quang Tong* from that of *Kiang si*, from which run two great Rivers, one towards the South, and the other towards the North; this City has but two Cities of the Third Order under its Jurisdiction. Between *Nan biong*, which is the last City of the Province of *Quang tong*, and *Nan ngan*, which is the first of the Province of *Kiang si*, there is a high Mountain call'd *Mei lin*, over which there is a remarkable Road. The Distance from one Place to the other is ten Leagues, and the Passage over the Mountain is somewhat more than a League, being surrounded on both Sides with Precipices;

Precipices; but as it is very wide, no unhappy Accident has been yet known.

From the Top of the Mountain one may see a great way into the two Provinces: There is a kind of Temple erected in honour and to the Memory of the Mandarin who contrived this wonderful Road, which is the most remarkable of all *China*, being the grand Passage for whatever comes either from the East or South, and is throng'd at all times almost as much as the Streets of great Towns.

The Fourth City, Hoi tcheou fou.

THIS City is almost surrounded with Water, and is built in the most fertile Part of the whole Province. It hath eleven Cities within its District, one of the Second Order, and ten of the Third. All sorts of Fish are very plentiful in this Country, as Oysters, Crawfish, Lobsters and Crabs; as also Tortoises of a monstrous Size. There are two remarkable Bridges, one of which has forty Arches, and joins, to the Eastward, the Banks of the two Rivers which meet there; the other is to the West upon a little Lake which waters the Walls of the Town. This Lake is but one League in Circuit, and is lined with Stone quite round; the Shore is beautify'd with fine Gardens and Trees. There are two Islands on this Lake, where they have built Pleasure-Houses, which have a Communication one with another by means of a beautiful Bridge.

In one of the Mountains of this District there is a particular kind of Butterfly, which, on account of its Beauty and Size, is sent to Court, and made use of for certain Ornaments, which I have describ'd elsewhere.

The Fifth City, Tchao tcheou fou.

THIS City is seated near the Mouth of the River *Han kiang*, and the Tide ebbs and flows here; it has

a fine Bridge on the East, which is very long and proportionably wide. There are eleven Cities of the Third Order in its District; this Country is separated from the Province of *Fo kien* by Mountains, and is generally very fruitful.

The Sixth City, Tchao king fou.

THIS City, according to the Opinion of the greatest Judges, is the best built and the finest in the whole Province, and is the Place of Residence of the *Tson ton* of the two Provinces of *Quang tong* and *Quang si*: It is seated on the River *Tabo*; there is a Tower of nine Stories high at the East of the City; the Haven is very spacious, and is at a Place where three Rivers or Canals meet, one of which runs to *Canton*.

From *Tchao king* to *Canton* both Sides of the River are lined with Villages, and so near to one another that they seem to make but one. There is one upon the Left Hand of an extraordinary Length, containing near 200 Houses, which appear like so many square Towers. There is also the Village of *Fo chan*, in which it is computed that there are 1,000,000 of Souls. There are upwards of 5000 Barks upon the River, which are longer than our small Vessels, in each of which there is a Family; besides a vast Number of Fishing-Boats, and Canoes to cross the River with, there being no Bridge over these great Rivers.

In this Country there are abundance of wild and tame Peacocks; as also *China* Wood, and the Wood which the *Portuguese* call *Pao de Rosa*, as likewise the Iron-Wood, which I have already mentioned. There is one City of the Second Order, and five of the Third within the District of *Tchao king*.

The Seventh City, Kao tcheou fou.

THE Tide flows and ebbs as far as this Town, so that the *Chinese* Barks go up to it; the Country is very fruitful. This City has within its District

one

one City of the Second Order, and five of the Third. This District is surrounded on one side by the Sea, and on the other by Mountains; there are a great Number of Peacocks, and other sorts of Birds of Prey. There is also a kind of Stone like Marble, which naturally represents the fall of Waters from the Mountains, and Landships; they cut it in Leaves, and make Tables and other curious Household-goods of it. There is a kind of Crawfish like the common sort, but when they are out of the Water they petrify without losing their natural Form. The *Chinese* Physicians use them for a Remedy against burning Feavers.

The Eighth City, Lien tcheou fou.

THIS City is a very convenient Harbour for the *Chinese* Barks: It has but one City of the Second Order, and two of the Third within its District: This Country is on the Borders of the Kingdom of *Tongking*, from which it is separated by inaccessible Mountains: There are great Numbers of Peacocks: They fish up Pearls out of the Sea; and there are abundance of fine Works made of Tortoise-Shells.

The Ninth City, Loui tcheou fou.

THE Territory of this City is the finest and the most fertile of all the Western Cities of this Province: It is almost all surrounded with the Sea, and is separated from the Island of *Hai nan* by a small Strait. There are many Villages whose Inhabitants live by Fishing: Here grow those long Osiers which I have already mention'd, with which they make Ropes, &c. Within the District of this City there are only three Cities of the Third Order.

The Tenth City, and Capital of the Isle of Hai nan, Kiun tcheou fou.

Hai nan signifies *South of the Sea*, and is a large Island, bounded on the North by the Province of *Quang si*, which may be seen in calm Weather; on the South by the Canal which is formed by the Bank of *Paracel*, and the Eastern Coast of *Cochin China*; Westward by part of this Kingdom, and part of *Tong king*, and Eastward by the *Chinese Sea*.

Its greatest Length from East to West is between sixty and seventy Leagues, and its Breadth from North to South is between forty and fifty Leagues: The whole Circuit is near 160 Leagues.

The Soil of the Northern Part of the Island is a Plain, reaching from the Sea-side about fifteen Leagues into the Country; on the contrary the Southern and Eastern Parts are very Mountainous. There are some Valleys in the Centre of the Island which are cultivated, the rest being mostly barren Land; yet there are two Crops of Rice every Year, which supply the Necessities of a numerous People.

The Climate of the Northern Part is very unhealthful, especially on account of the Water; the Inhabitants are obliged to boil the Quantity of Water in the Morning, which they design to use all that Day.

The Island is in the District of the Province of *Quang tong*; *Kiun tcheou*, its Capital, is built on a Promontory, and Ships lie at anchor under its Walls. Two Sorts of Mandarins command here, as in all other Parts of *China*, that is, Mandarins of Learning, and Mandarins of Arms, or Officers. There are three Cities of the Second Order, and ten of the Third under its Jurisdiction, and they are all near the Sea-side.

The greatest part of the Island is subject to the Emperor of *China*, except the middle called *Li mou chan*, or *Tchi chan*, which is independant, and is inhabited

by

by a free People, who have never been conquered, nor have submitted to the Authority of the Mandarins ; but they have been obliged to abandon their Plains and champaign Country to the *Chinese*, and to retire into the Mountains in the Centre of the Island, where they are shelter'd from their Insults.

Formerly these People used to trade with the *Chinese*, and exchange Gold, *China* Wood, and *Calamba* Wood for other Commodities, which brought immense Profits to the *Chinese* Governors ; but the Emperor *Gang bi*, hearing what great Quantity of Gold his Mandarins used to get by it, forbid them on pain of Death to trade with these People. However sometimes they carry on a clandestine Trade with them, but this has been very inconsiderable within this thirty Years to what it used to be.

These Islanders never appear, unless it be sometimes when they make Irruptions into the Villages which are nearest to the *Chinese* ; but they are such Cowards, that fifty *Chinese* will put to flight a thousand of them. Nevertheless there are other Islanders more tractable, and have submitted to the *Chinese* who live in the Plains, having no Communication with those of the Mountains ; others are Shepherds to the *Chinese*, and labouring Men : There are great Numbers of them in the Eastern and Southern Part of the Island : They are generally deformed, very short, and of a reddish Colour.

Both Men and Women have their Hair in a Ring over the Fore-part of the Head, and upon it a little Straw Hat, ty'd under the Chin with two Strings. Their Habit is a Piece of Cloth made of Cotton, which is either black or of a deep blue Colour, which covers them from the Girdle down to the Knees ; the Women wear a short sort of Waistcoat of the same Stuff ; they likewise paint their Faces, from their Eyes downward, with blue Streaks made with Indigo. Both Sexes wear Pendants to their Ears, either of Gold or

Silver made in the Shape of a Pear, and very well wrought.

Their Arms are Bows and Arrows, in which they are not very skilful; they have also a kind of Hanger which they carry in a little Basket ty'd behind them: It is the only Instrument which they have to do all their Carpenters Work with, and to cut Sticks and Briars when they cross Forests. Besides the Gold Mines which are in the midst of the Isle, there are in the Northern Part Mines of *Lapis Lazuli*, which is carried to *Canton* to paint the blue Porcelain; the finest Wood, both for Scent and Sculpture, is taken from the Mountains of *Hai nan*.

The choicest Wood, next to that of *China*, is the *Hoa li*, called by the *Europeans* Rose-Wood, or Violet-Wood, because of its Scent. There is a yellow Wood which is very fine and incorruptible; Columns of a certain Size made of it are sold at a very dear rate, and kept as well as the *Hoa li* for the sole Use of the Emperor.

The Island not only produces the same Fruits as grow in *China*, but also Sugar, Tobacco, and Cotton; Indigo likewise is very common here. Besides there is a Harvest of the Nuts of *Arequier*, and a Crop of *Ratan*: They catch abundance of all sorts of Fish, which are salted and sent abroad. In short, the Island of *Hai nan*, considering its Situation, Magnitude and Riches, may be placed in the Number of the most considerable of the *Asiatick* Islands.

In the North of the Island there is a Port where all the Barks of *Canton* come, which is formed by a wide River, whose Mouth is defended by two little Forts, and has but ten or twelve Foot Water: Within two Leagues of this Port is the Capital, between them is a large Plain, in which are a great many fine *Chinese* Sepulchres, among which there is a Cross raised on the Tomb of an *Italian* Jesuit, who was the first Missionary that came into this Island. There is a
fine

fine Port to the Southward of the Isle at the Bottom of a great Bay, where there is near twenty Foot Water; on the Shore of this Port there are abundance of maritime Plants, and of **Madrepores* of all kinds: There are Trees which yield Dragons-Blood, and many others of different Sorts which distil, an Incision being made, a white Juice, which as it hardens turns red, but is not at all of a Consistence like Gum or Rozin. This Matter being thrown into a Perfuming-pan burns slowly, and diffuses a Smell weaker but more agreeable than Incense.

Among the Rocks in the Sea there is a little kind of blue Fish resembling a Dolphin, in greater Esteem among the *Chinese*, than the Golden Fish which is in their Rivers; this blue Fish lives but a short time out of its Element.

Among the Animals of this Island there is a remarkable kind of great black Apes, whose Physiognomy resembles very much that of Mankind, having Features well made; but this Kind is very scarce: There are others that are grey, and very ugly, but very common.

All sorts of Game are very plentiful here, there is is very fine Hunting of all kinds; besides Wood-Hens, which are excellent, there are abundance of Turtle-Doves, as also both kinds of Wood-Pidgeons: Stags are also very common here, and *Maron* Hogs, which are a kind of Wild-Boars.

There are also several sorts of curious Birds, as Ravens with white Circles about their Necks like a Neck-cloth, and Starlings which have the Resemblance of the Moon upon their Bills. There is also a kind of Bird, not unlike a Black-bird, of a deep blue Colour, with long yellow Ears about half an Inch long, which speak and whistle in perfection. There is likewise a small Bird of the Size of a Linnet, the Colour of

* *A Sea-Plant something like Coral, but white.*

which is a fine bright Red, and another whose Feathers imitate Gold; and tho' these are of a different Kind they flock together.

There are Serpents and Snakes of a monstrous Size, but they are thought not to be dangerous, for the Inhabitants carry no Arms to defend themselves against them; besides they are so shy, that the least Noise frights them away.

What some Authors have publish'd concerning a Lake, which they affirm is to be found in this Island, of a petrifying Quality, is a Mistake.

The Port of Macao.

THE *Portuguese* have been in Possession of this Port upwards of 100 Years, and formerly they had a great Trade here, when they were Masters of a considerable Part of *India*, but now they have only a Fort with a very small Garrison.

The City is built upon a Peninsula, or small Island, being separated from the Continent by a River. As for the Houses, they are built after the same Manner as in *Europe*, but very low: The *Chinese* are more numerous than the *Portuguese*, who are mixt with People of different Nations, and are born in *India*, or at *Macao*. They are not very rich, and but little esteem'd by the *Chinese*.

The Fortifications of *Macao* are pretty good, and well stock'd with Cannon, but the Garrison is but poorly maintain'd by the *Chinese*, who are Masters here. There is a *Portuguese* Governor, as well as a *Chinese* Mandarin, to take care of the City and neighbouring Country; the Palace of the latter is in the middle of the City, and the *Portuguese* Governor is oblig'd to obey his Orders, especially where the *Chinese* are concerned.

The *Portuguese* became Masters of this Port by the following Accident: In the Time of *Hong tobi*, the *Europeans* traded at *Canton*, or at *Ning po*, in the
Pro-

Province of *Tche kiang*, but in the Time of *Kia tsing* there was a Pirate called *Tchang si lao*, who took *Macao*, and besieged the Capital of the Province; the Mandarins desired the Masters of the *European Ships* that were there to lend them Assistance, which they did, and pursued the Pirate to *Macao*, and kill'd him there. The *Tsong tou* having inform'd the Emperor of this Victory, he publish'd a Decree, in which he gave *Macao* to the *European Merchants*, that they might establish themselves there.

The Island of Chang tchuen chan, or of San cian.

St. *Francis Xavier*, whom the *Portuguese* call the Apostle of *India*, is buried in this Island, where he died, and his Sepulchre is at the Foot of a Mountain. This Island is not desolate, as some have affirm'd, for there are five Villages in it inhabited by poor Fishermen, who live upon what they catch, and a little Rice which they sow. Here is a pretty Chapel, which was built about thirty Years ago by some *Portuguese Jesuits*,



The Thirteenth Province of the Empire of China,
Quang si.

THIS Province is situated between those of *Quang tong*, *Hou quang*, *Koei tcheou*, *Yun nan*, and the Kingdom of *Tong king*, and contains twelve Cities of the First Order, and eighty of the Second and Third.

It produces such Plenty of Rice that it supplies the Province of *Quang tong*, which otherwise would not be able to maintain its numerous Inhabitants; notwithstanding which it is not comparable to most of the other Provinces in respect of its Extent, Beauty and Commerce: It is watered by several large Rivers; the
Eastern

Eastern and Southern Parts are pretty well cultivated, being a flat Country; but every where else, especially towards the North, it is full of Mountains, which are covered with Trees.

There are Mines of all kinds of Metals in this Province, especially of Gold and Silver, which the *Chinese*, out of Policy, prohibited to be open'd for some time, to avoid the Disorders that might be occasion'd thereby; but they have at last ventur'd to open the Gold Mine at the sole Expence of the Emperor.

There is a particular Tree in this Province, which instead of Pith hath a soft Pulp, of which they make Flour, and whose Taste is pretty good.

In this Island there are plenty of little Insects that produce White Wax, of which I have spoken elsewhere: The Cinnamon that grows here diffuses an Odour much more agreeable than that of *Ceylan*. They make Silks here, and there are Parrots, Porcupines, and Rhinoceroses.

*The First City, and Capital of the Province of
Quei ling fou.*

THIS City is situated on the Banks of a River that runs into the *Ta bo*; and tho' this River is considerable yet it is unnavigable, on account of its Narrowness and Rapidity, and consequently is unserviceable for Trade. The Name of this City, *Quei ling*, signifies a Forest of the Flowers of *Quei*, they being more numerous in this Province than in any other, especially in the District of this City; it grows upon a great Tree, whose Leaves are like those of the Laurel; the Flowers are small, and yellow, and grow in Tufts; they soon fall off the Tree, and then others succeed: In Autumn this Tree is full of Flowers, whose Smell is so agreeable that the whole Country is perfum'd therewith.

In this Country are found the best Stones which the Learned use to make Ink of, and there are Birds
whose

whose Feathers are diversify'd with variety of Colours, which are wove into their Silks.

This Capital has but two Cities of the Second Order, and seven of the Third within its District: It is almost surrounded with savage and barbarous People, who inhabit the neighbouring Mountains. I have already given an Account of their Manners, and of the Difference between those that lived under the *Chinese* Mandarins, and those that were independant.

The Second City, Lieou tcheou fou.

THE District of this City is large, and well water'd, but the Country about it is very mountainous; there is abundance of Simples for the Use of Physick; there are two Cities of the Second, and ten of the Third Order under its Jurisdiction: In the Number of the latter is *Vou suen bien*, famous for the Genius of its Inhabitants, for there are no Examinations at *Peking* for the Degree of Doctor, until several Learned Men of this City have taken it first, in order to be employed in Affairs of State.

The Third City, Kin yuen fou.

THIS City is not pleasant, tho' it is built on the Banks of a large River, because it is surrounded with craggy Mountains, and is not far distant from those of the Province of *Koei tcheou*, which are almost inaccessible, and inhabited by none but a People almost savage.

The Vallies, which are between these fruitful Mountains, are full of Villages and Forts, and they find Gold in the Rivers. It has two Cities of the Second Order, and five of the Third in its District.

The Fourth City, Se nguen fou.

THE District of this City is small, and contains but one of the Second Order, and two of the Third, and is surrounded with Mountains: The People were formerly

formerly very brutish and savage, but are become more polite since they have been incorporated into the Empire.

The Fifth City, Ping lo fou.

THIS City is situated on the Banks of a great River, which is not very fit for Navigation, because it runs through several very strait Vallies, and abounds with Willows. It hath one City of the Second Order, and seven of the Third in its District, which are all surrounded with Mountains, that render the Country very disagreeable, and yet some are covered with Orange-Trees, and there is a great Quantity of White Wax.

The Sixth City, Ou tcheou fou.

ALL the Rivers of this Province unite near this City, which joins to the Province of *Quang tong*, and is the Key of the whole Province, and the most considerable City for Commerce in it: It hath one City of the Second Order, and nine of the Third within its Jurisdiction. The Country is partly mountainous, and partly flat: In the Mountains is found Cinnabar, and the uncommon Tree called *Quang lang*, which instead of Pith hath a soft Pulp, of which they make Flour, and whose Taste is pretty good.

Besides other Animals, which are common in *China*, there is the Rhinoceros, and a kind of yellow Ape, whose Shape and Cry resemble those of an ordinary Dog.

The Seventh City, Sin tcheou fou.

THIS City is situated at the Confluence of two Rivers in an agreeable Country, when compared with the rest of the Province; it produces a kind of Cinnamon, which is not near so good as that of the Island of *Ceylan*, either for Smell or Taste; there are also

also Trees that produce the hard Wood called Iron-Wood. They make here a kind of Linen Cloth of a sort of Grass, which is often fold dearer than the common Silks; and there is likewise a yellow Earth which they affirm to be good against all sorts of Poison. The District of this City is not considerable, and contains but three Cities of the Third Order.

The Eighth City, Nan ning fou.

THIS City is almost surrounded with Rivers and small Lakes; it hath four Cities of the Second Order, and three of the Third within its District, which is full of Mountains and Vallies. There are large Parrots which soon learn to talk, and very large Porcupines, as well as Iron Mines in some of its Mountains.

The Ninth City, Tai ping fou.

THIS City is built on a Point of Land which is almost surrounded by a River; on the Landside it is fortify'd by a Wall that reaches from one Arm of the same River to the other: The Territory of this City is very fruitful, very populous, and well cultivated, being the best in all the Province: There are a great Number of Forts, because it is near the Confines of the Kingdom of *Tong king*.

The *Chinese* call the Inhabitants of this Country Barbarians, because they are not so polite as themselves: There are within the District of this City twelve Cities of the Second Order, and two of the Third.

The Tenth City, Se ming fou.

THIS City is likewise situated in the Neighbourhood of the Kingdom of *Tong king*, in a mountainous Country, near the Pillar which the *Tonkinese* have erected for the Limit of their Kingdom, and which I have described in another Place; the Mountains are well stock'd with Wood: It has but four Cities of the
Second

Second Order in its District: This Country produces all the Necessaries of Life; but the Inhabitants are not near so polite as they are in the rest of the Empire.

The Eleventh City, Tchin ngan fou.

A GREAT Part of the District of this City is dependant on the Kingdom of *Tong king*, and has but one City of the Second Order. Formerly it was but open Towns, which they have enlarged, and surrounded with Walls, to make it a City of the Second Order. The Manners of its Inhabitants are not different from those of the *Cbinese*, and the Country produces all things necessary for Life. Here is great Plenty of Honey and Wax.

The Twelfth City, Se tchin fou.

THE District of this City is very small, and comprehends but two of the Second Order; it is situated at the Confluence of two small Rivers which join near its Wall. The Country is partly flat, and partly mountainous, and stands on the Frontiers of the Province of *Yun nan*; it is full of Towns that are well peopled.



*The Fourteenth Province of the Empire of China,
Yun nan.*

THIS is one of the richest Provinces of the Empire, and is bounded by the Provinces of *Se tcbuen*, *Koei tcheou*, and *Quang si*, on one side; and on the other with *Tbivet*, and a Savage People little known, and the Kingdoms of *Ava*, *Pegu*, *Laos*, and *Tong king*. It contains twenty-one Cities of the First Order, and fifty-five of the Second and Third, and is well water'd

ter'd with Rivers and Lakes, which render it very fruitful.

All sorts of Provisions are very cheap, and they receive great Profits from the Gold which they find among the Sand in the Rivers, and Torrents that issue from some of the Mountains in the Eastern Part; this gives reason to believe that there is abundance of Gold Mines, that would bring in immense Riches if allow'd to be open'd.

Besides the common Copper Mines, which are found in other Provinces, they have here a particular kind of Copper call'd *Pe tong*, which is intirely white; it also produces red Amber, but no yellow: There are Rubies, Saphires, Agates, Pearls, Precious-Stones, Musk, Silk, Benjamin, a sort of Incense which is greatly admired, *Lapis Lazuli*, and very fine Marble.

There is also of that kind of Marble which is naturally painted with divers Colours representing Land-skips, with which they make Tables; some think Rubies, and other Precious-Stones, are brought here from the Kingdom of *Ava*.

They have excellent Horses, that are very strong and vigorous, but low; there are also a particular kind of Stags, that are no larger than our common Dogs, which the Nobility keep in their Gardens for their Diversions, as likewise great Numbers of Golden Hens, called *Kin ki*, which I have described in another Place.

These People are very strong, couragious, witty, and apt to learn.

The First City, and Capital of the Province,
Yun nan fou.

THIS City is situated on the Banks of a large Lake, which they call the *Southern Sea*, which some Years ago was remarkable for its Beauty, and was upwards of a League in Circuit, and adorned with fine

Buildings and Gardens. A *Chinese* Prince formerly kept his Court there; and the *Tartars*, who were then Masters of *China*, had granted him the Investiture of it, with the Title of King; but this Prince having revolted, and taken Arms against the Emperor in the Year 1679, his Family was ruin'd, and he dying soon after of Old Age, his Troops were dispersed.

The Trade for Metals is greater here than in any other Province: There is a kind of Stuff which is uncommon, called *Tong hai touan se*, that is, *Satin of the Eastern Sea*; it is thick, made of Silk-Thread twisted, plain, without Lustre or Flowers, and is dyed into all sorts of Colours, as the *Tonan tse*, or common *Satin*; they make also fine Carpets.

The City of *Yun nan* has more Reputation than Riches, the Shops are but poorly furnish'd, the Merchants are not wealthy, the Buildings but indifferent, and the Inhabitants thin when compared with the Capitals of other Provinces.

The *Tsong tou*, or Governor-General of the Provinces of *Yun nan*, and of *Koei tcheou*, resides here, as also the Viceroy of the Province. Within its District are four Cities of the Second Order, and seven of the Third.

The whole Country is very agreeable and fertile, the Waters are very good, the Climate is temperate, and the Canals are made large enough to admit considerable Barks.

The Inhabitants have Wit as well as Courage, and their Employment is either the Exercise of Arms, or Agriculture. The Horses of this Country are small, but strong and lively: *Lapis Lazuli* is found here, as also the Trees whose Wood is called *Rose-Wood*.

The Second City, Ta li fou.

THIS City is also built on the Banks of a Lake, which is very long, and well stock'd with all sorts of Fish;

Fish; the City is large and populous, the Climate very mild, and the Soil fruitful.

This is the principal Place where they make curious Tables, and other Ornaments of fine Marble, which is got from a Mountain called *Tien sung*, and is naturally beautify'd with different Colours, so that one would imagine an able Painter had embellish'd it with Mountains, Flowers, Trees, and Rivers. *Ta li* has under its Jurisdiction four Cities of the Second Order, and three of the Third.

The Third City, Ling ngan fou.

THE District of this City, which contains four Cities of the Second Order, and five of the Third, consists of Plains, Vallies, and Mountains, whose Prospect is not disagreeable; it is watered by two Lakes and several Rivers, and is very fertile, especially in Rice and Wheat; it produces also Honey, a great Quantity of Wax, and most of the Fruits which grow in *China*.

The Fourth City, Tchou hiung fou.

THIS City is situated in the Center of the Province, in a very fine Country, watered by several Rivers, and encompassed on all sides with beautiful Mountains which serve instead of Ramparts: The Air is healthful, and the Soil produces all sorts of Grain in abundance; there are also very good Pastures.

The Mountains yield *Lapis Lazuli*, and fine green Stones; there are likewise Silver Mines, but they are not permitted to be open'd. It has within its District only two Cities of the Second Order.

The Fifth City, Tching kiang fou.

THE Situation of this City is very agreeable, being built on the Side of a Lake, and in a Plain surrounded with Mountains, which are at a proper Distance,

stance, to render the Prospect agreeable: Its District is not large, and contains but two Cities of the Second Order, and two of the Third; but it is watered with Lakes and Rivers, which make it very fruitful, and in which there are abundance of excellent Fish; they make here Carpets of Cotton, which are very valuable.

The Sixth City, King tong fou.

THIS City is surrounded with very high Mountains, in which they say there are Silver Mines; the Country abounds with Rice, and the Vallies are well watered with Rivers and Brooks. Altho' it is placed in the Rank of *Fou*, there is no other City in its District: To the West of this City there is one of those sorts of Bridges which I have already describ'd elsewhere; it is supported by Iron Chains, and the Sight of the Precipices, with the Motion of the Bridge when several Persons go over it together, generally fright Persons the first time they pass over it.

The Seventh City, Quang nan fou.

THIS City, as well as the preceding, hath no other within its Jurisdiction; it is seated on the Frontiers of the Province of *Koei tcheou*, and is almost separated from the rest of the Province by frightful Mountains; however its Territory is not the less fertile. The *Chinese* call the Inhabitants of this Country *Barbarians*, because of their Unpoliteness.

The Eighth City, Quang si fou.

THIS City is situated on the Banks of a Lake, and surrounded with Mountains; it has two Cities of the Third Order within its District, but has nothing worthy of Observation.

The Ninth City, Chun ning fou.

THIS City is very small, its Circuit being but half a League: It is furrounded with Mountains, and the Passages leading to it are very narrow; the Soil is fruitful, but the Inhabitants are as barbarous in their Manners, as the Climate which they inhabit.

The Tenth City, Ku t'ing fou.

ALTHO' this City is furrounded with Mountains, the Soil that is about them is pretty fruitful. Within its Jurisdiction are five Cities of the Second Order, and two of the Third: The Inhabitants are very laborious, and cultivate every Inch of Ground; but they are so litigious, that they often spend their Fortunes in Law.

The Eleventh City, Yao ngan fou.

THE Territory of this City is considerable, altho' it contains but two Cities, one of the Second Order, and the other of the Third. It is intermixt with Mountains which are cover'd with fine Forests and fruitful Vallies, and produces abundance of Musk: Near the City there is a Well of Salt-Water, from which they make very white Salt: The Inhabitants of this Country are strong and warlike.

The Twelfth City, Ko king fou.

THIS City is furrounded with Mountains, and has but one City of the Second Order in its District. It is seated on the Banks of a Lake whose Circumference is six Leagues; the People are couragious, and are generally armed with Bows and Arrows; the Country produces Musk, and Pine Apples; there are the finest Carpets made here; and they pretend that there are Mines of Gold within its Mountains, bordering upon the Countries of *Si fan*, or Land of *Lamas*.

The Thirteenth City, Vou ting fou.

THIS City is situated on the Confines of the Province of *Se tcbuen*, in a very fruitful Country, watered with Streams and Rivers, where a considerable Garrison is kept to defend it from the Incurfions of the Mountainers of the Neighbourhood.

The Land is well cultivated, and abounds with Pasture Ground, which feeds a great number of Sheep.

Some of the Mountains are so steep, and the Passages so narrow, that a Man can scarcely get to the Top; the Inhabitants retire there in time of War, as to an inaccessible Refuge: It has but two Cities of the Second Order, and one of the Third within its District.

The Fourteenth City, Li kiang tou fou.

IT is said that the Inhabitants of this City, and its Territory, are descended from some ancient Colonies of *Chinese*, which came and fixed there; it has no other City within its District, but is surrounded by Mountains which separate it from the Land of the *Lamas*: It is not doubted but that there are Mines of Gold within its Mountains. The whole Country is very well water'd, and the Land fruitful; there are found here Amber and Pine-Apples.

The Fifteenth City, Yuen kiang fou.

THIS City is built on the Banks of a large River, call'd *Ho li kiang*: It has no Jurisdiction, having no City depending on it. The Country is diversify'd with Mountains and Vallies, watered with several Rivers, and abounds with Silk, Ebony-Wood, Palm-Trees, and Trees of *Areca*, which these People chew with the Leaf of Betel; there are abundance of Peacocks here.

The Sixteenth City, Mong hoa fou.

THIS City has none depending on it, but is surrounded with high Mountains; nor is there any Country in the whole Empire that abounds so plentifully with Musk as this.

The Seventeenth City, Yung tchong fou.

THIS City is pretty large and populous, and is built in the midst of high Mountains, on the Borders of the Province, in the Neighbourhood of a Savage People, whose Genius and Manners the Inhabitants of this Country partake of. The Country produces Gold, Honey, Wax, Amber, and a vast quantity of fine Silk. It has within its Districts one City of the Second Order, and two of the Third.

The Eighteenth City, Yung ning tou fou.

THIS City is built at the Extremity of the Province, and almost joins to the Land of the *Lamas*: On the East it hath a fine Lake, with four small Islands in it, but there is no City within its Jurisdiction. In this Country, as well as in the Kingdom of *Tibet*, there are a particular kind of Cows, of whose Tails divers Uses are made; in particular, Stuffs through which Rain cannot penetrate; and Carpeting, which is very valuable, and with which the *Chinese* Officers adorn their Standards and Bucklers.

The Nineteenth City, Yung pe fou.

THIS City is built in the midst of Mountains, its Territory is very fruitful, and there are large Plains water'd by a fine Lake, and several large Rivers and Streams; but it has no City within its District.

The Twentieth City, Cai hoa fou.

THIS City has nothing worthy Remark, only that it is on the Confines of the Kingdom of *Tong king*,

king, and is, on that side, the Key of the Province: It is situated in a Country which is full of fertile Vallies and high Mountains; but has no Jurisdiction nor City depending on it.

The Twenty-first City, San ta fou.

THIS last City is on the Confines of the Kingdom of *Ava*, and is properly a Garrison to defend the Frontiers; it is surrounded with Mountains, and the Vallies are watered with Rivers, which make the Soil very fertile.



*The Fifteenth Province of the Empire of China,
Koei tcheou.*

THIS Province is one of the smallest of *China*, lying between the Provinces of *Hou quang*, *Setchuen*, *Yun nan*, and *Quang si*; it contains ten Cities of the First Order, and thirty-eight of the Second and Third.

It is full of inaccessible Mountains, and partly inhabited by People that would never submit to the Emperor, and who live independent of the Laws of the Empire. I have given an Account of them in the beginning of this Work.

The Emperors have tried several times to people this Province, and have sent thither *Chinese* Colonies and Governors, with their Families; there are abundance of Forts and Places of War, where they keep strong Garrisons: The Taxes of this Province are not sufficient to defray the Expence of their Subsistence, and the Emperor is oblig'd to send new Supplies every Year.

In the Mountains there are Mines of Gold, Silver, and Mercury; and it is from part of this Province that

that they get the Copper with which they make all the small Brass Money which is in the Empire. Between the Mountains there are very agreeable and fruitful Vallies, especially near the Rivers: Provisions are cheap, but not so plentiful as in other Places. There are no Silks, but they make Stuffs of a certain Herb which resembles Hemp, and is very proper for Summer-Cloaths.

Cows and Stags are in great plenty here, as also the best Horses of *China*; there are likewise Multitudes of wild Hens, which are esteemed excellent.

The First City, and Capital of the Province, Koi yang fou.

THIS is one of the smallest Cities of *China*, the Circuit of it being not above a League: The Houses are partly of Earth, and partly Brick: It is a Place of no Trade, the River not being navigable. It has within its Jurisdiction three Cities of the Second Order, and four of the Third; as also a great many Forts round about it: The Country is smooth and level in some Places, in others it abounds with very steep Mountains.

The Second City, Se tcheou fou.

THIS City is seated on the Borders of the Province towards that of *Hou quang*, and hath only some Forts within its Jurisdiction. The whole Country is full of Mountains, and produces Quick-Silver, Cinnabar, and divers other Commodities. The Inhabitants are ignorant of all *Chinese* Learning, tho' they are not so barbarous as some others of the same Province; they commonly go bare-footed, and are so inured to Fatigue, that they can walk over Rocks with a surprizing Swiftness.

The Third City, Se nan fou.

THIS City, which is built on the Banks of a fine River, and in an extensive Plain, hath within its District three Cities of the Third Order, and several Forts: It is surrounded on all sides by Mountains, some of which are inaccessible; in time of War the Inhabitants shelter themselves in these Mountains, and carry their Goods with them, to prevent being plundered by the Soldiers which cross their Country: There are a Savage People skulking about those Mountains, who have scarce any Communication with the *Chinese*.

The Fourth City, Tchin yuen fou.

THE District of this City is but very small, and comprehends only some Forts, and two Cities of the Third Order. The Country produces Pomegranates, Oranges, and the finest Flowers that are in all *China*: The Inhabitants of the Mountains have no Communication with the *Chinese*, and are next to Barbarians.

The Fifth City, Ché tsiên fou.

THIS City is situated between the two preceding ones; its District is very small, having only some Forts, and one City of the Third Order in it. The Inhabitants of the Mountains have something very different in their Manners from the *Chinese* Politeness, and both Men and Women go bare-footed; the Country produces a large Quantity of Quick-silver.

The Sixth City, Tong gin fou.

THIS is a Frontier-City of the Province, towards that of *Hou quang*; there is but one City and some Forts within its District, and there is abundance of Gold and Copper Mines to be met with here. The
Com-

Communication of the *Chinese* with the Inhabitants have civiliz'd them of late, tho' they were formerly mere Barbarians.

The Seventh City, Ngan chan fou.

THE Territory of this City is very mountainous, and contains three Cities of the Second Order, and five of the Third, with several garrison'd Forts to keep in awe the neighbouring Inhabitants, who are independant, and live on the Mountains. The Vallies and Plains are well watered, and would be very fruitful if the People were more industrious, and given to Labour.

The Eighth City, Tou yun fou.

THE Jurisdiction of this City is but small, and comprehends only two Cities of the Second Order, and two of the Third: It is in the Neighbourhood of the Mountains which are inhabited by the *Seng miao se*, a People whom the *Chinese* could never subdue, and who have their particular Government, as I have mention'd in another Place: It is separated from them only by a River, and some steep Mountains.

The Ninth City, Ping yuen fou.

THE Territory of this City is likewise in the Neighbourhood of these wild People, who are independant of the Empire of *China*, and who live on inaccessible Mountains.

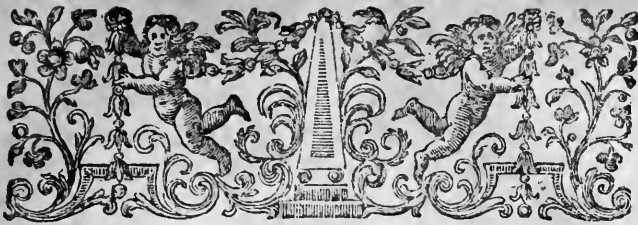
This District contains only two Cities of the Second Order, and two of the Third. The Soil produces excellent Tea, and all kinds of Oranges; there is a kind of Linen Cloth made of a sort of Hemp very different from that of *Europe*.

The Tenth City, Ouei ning fou.

THIS last City is built on the Bank of a fine Lake, in the midst of a Plain surrounded with Mountains, and has within its District three Cities of the Second Order, and three of the Third, besides several Forts with Garrisons for the Defence of the Country.



THE



THE
ANNALS
OF THE
CHINESE MONARCHY:
OR,
*A CHRONOLOGICAL HISTORY of
the most remarkable Events that hap-
pen'd during the Reign of every
EMPEROR.*

FO HI, *the First Emperor.*



HE was born in the Province of *Chen si*, and was chosen on account of his superior Merit to govern his Countrymen, who call'd him *Tien tse*, that is to say, *Son of Heaven*, to denote that he was more favour'd by Heaven than the rest of Mankind, since it was from Heaven he receiv'd those extraordinary Qualities which had rais'd him to the Throne.

At this Time, says a *Chinese* Author, Men differ'd but little from Brutes; they knew their Mother, but not

not their Father; they liv'd in a savage manner, and fought nothing but to satisfy their Hunger, for as soon as they were filled they threw away the Remains: It was then their Custom to devour every Part of the Animal; they also drank the Blood, and cloathed themselves with the Skins.

Fo bi taught them how to make Nets for Fishing and Fowling, and also instructed them to bring up Domestick Animals, as well for Food as for Sacrifices; by these means he provided for the Subsistence of his People.

This Prince also sketch'd out the eight *Koua*, finding that the knotted Cords, which they used instead of Characters, and to instruct their Children, were very unfit to publish his Laws, and to leave to Posterity the Instructions he intended.

These *Koua* are three Lines, which by different Combinations make sixty four; and he drew out these famous Lines for Symbols to express what he desired.

These eight *Koua*, or Symbols of three Lines each, either strait or crooked, expressed certain general Things on which the Generation or Corruption of particular Things depended: One represented the Heaven, another the Earth, the third Thunder and Lightning, the fourth Mountains, the fifth Fire, the sixth the Clouds, the seventh the Waters, and the eighth the Wind. He taught them how to make use of these Characters, and, to give the greater Force to his new Laws, he declared that he had seen them traced upon the Back of a *Dragon-Horse*, which rose from the Bottom of a Lake; he call'd it a *Dragon-Horse* because it had the Shape of a Horse, and the Scales and Wings of a Dragon.

This Prodigy gaining Credit among the People gave him occasion to create Officers, or Mandarins, under the Name of the Dragon. He called one the *Flying-Dragon*, and his Employment was to compose Books; he nam'd another the *Hidden-Dragon*,
and

and he was to make the Calendar; a third was called the *Resident-Dragon*, and he had the Care of the Buildings; a fourth the *Protecting-Dragon*, and his Charge was to obviate and relieve the Wants and Miseries of the Common People; a fifth call'd the *Terrestrial-Dragon*, had the Care of the Lands; a sixth, named the *Dragon of the Waters*, was to look after the Woods and Plants, and preserve the Communication of the Springs.

He made a Prime Minister, and divided the Government of his State between four Mandarins, one of whom he sent to the North, another to the South, the third to the East, and the fourth to the West: By these means he made his Laws flourish. The Sexes were not then distinguished by different Habits, but lived in common without Shame, altogether ignorant of Conjugal Laws.

Fo hi reform'd this Disorder; he commanded the Women to distinguish themselves by their Habit; he made Laws for Conjugal Society, by one of which no Man could marry a Woman of his own Name, whether related or not.

This Custom still remains; as for Instance, those of the Name of *Yong-Ly*, &c. cannot marry Wives of the same Name, tho' twenty Generations distant, and of different Families. To soften the savage Nature of his new Subjects, and to quiet wild and turbulent Spirits he invented Musick, and made the Instrument *Kin*; the upper Part of which was convex, to represent Heaven, the under Part flat, to represent the Earth. If this Harmony invented by *Fo hi* was no better than the present, it does not seem likely to have any great Effect on the Mind: The *Chinese*, indeed, say that the Musick of *Fo hi* was quite Divine, but if so it is a Treasure irrecoverably lost.

Fo hi died, and was buried in a Place call'd *Tchin*; he was succeeded by *Chin nong*. A *Chinese* Historian mentions fifteen Princes before *Chin nong*, but others, who

who follow the general Opinion, affirm that these Princes were only Lords of Tributary Provinces, nearly such as those since called *Tchu beou*.

Chin nong, *the Second Emperor*.

THE Number of People being greatly increased, the Plants and Animals were not sufficient for their Sustenance; therefore *Chin nong*, touched with the Sufferings of his Subjects, thought of making the Earth supply their Wants; he invented the necessary Implements of Husbandry, and taught the People to sow five Sorts of Grain; from hence he was call'd *Chin nong*, which is, *Heavenly Husbandman*; he taught them also to make Salt of the Sea-Water.

The People being subject to many Diseases, for which they knew no Remedies, *Chin nong* experienced on himself the Nature of Simples, and discover'd their good and bad Qualities; he consider'd their Power, whether hot, temperate, or cold, and made use of them accordingly, as a King does of his Subjects.

He discover'd in one Day seventy poisonous Plants, and found means to make them useful, that is to say, he found out the Counter-Poison: After which he wrote Books of Physick, and taught the Means to restore Health to the Sick, which makes him esteem'd the Author and Prince of Physick. Their Simplicity of Manners banish'd all Spirit of Contention; every one had enough to live on, the Laws were few, and there was no occasion to encrease the Number; but the Government was majestick and severe. *Chin nong* gave the first Idea of Commerce, and established publick Markets, to which about the middle of the Day the People resorted, and having bought all Necessaries returned quietly Home.

Whilst this Prince was thus wholly employ'd for the good of his Subjects, *So Cha* a Tributary Prince revolted; but he was punished by his own Subjects,
who

who put him to death. Every one return'd to their Duty, and there was no Person in the whole Empire who did not willingly submit to the mild and just Government of *Chin nong*: He died at *Tcha biang*; a Place subordinate to *Tchang tcha*.

Some Historians make seven Emperors from *Chin nong* to *Hoang ti*, viz. *Lincoue*, *Tcheng*, *Ming*, *Y*, *Lay*, *Ly*, and *Yu Ouang*; the last was deposed, perhaps the others were only tributary Princes. However it is certain that the *Chinese* Historians place only *Fobi*, *Chin nong*, and *Hoang ti* in the Rank of the first Emperors, to whom the Arts and Sciences owe their Beginning and their Progress.

Hoang ti, the Third Emperor.

HISTORY relates that *Yu ouang* was a passionate and violent Prince, that he govern'd with Rigour, and that the People groaned under his Oppression. The tributary Princes took up Arms, and one of them, viz. *Tchi yeou*, was the first who set up the Standard of the revolted Princes; the Emperor was deposed, and *Hoang ti* set on the Throne, who was but twelve Years old; *Chin nong's* Mother had a younger Brother, who was hereditary Prince of *Chao tien*: The Heir of this Prince during the Reign of *Yu ouang* married *Tou pao*, who being much disorder'd by the Noise of Thunder, was deliver'd of *Hoang ti* on the Mountain *Suen Yuen*.

He was, says the History, a wonderful Child; he had scarcely left the Breast but he could speak; in his Infancy he discover'd a great deal of Wit and Address, in his Youth an admirable good Nature and sweetness of Temper, and in his Manhood an uncommon Penetration and Judgment. *Tchi yeou* beforementioned was a restless Prince, whose boundless Ambition was the Cause of great Troubles; *Hoang ti* attack'd him, and gave him Battle three Times. He perceiving that thick Fogs saved the Enemy from his

Pursuit, and that the Soldiers rambled out of the way, and lost the Course of the Wind, he made a Carr which show'd 'em the four Cardinal Points; by this Method he overtook *Tchi yeou*, made him Prisoner and put him to Death. Some say there were engraved in this Carr, on a Plate, the Characters of a Rat and a Horse, and underneath was placed a Needle to determine the four Parts of the World. This would amount to the Use of the Compass, or something very near it, being of great Antiquity, and well attested. 'Tis pity this Contrivance is not explain'd, but the Interpreters knowing only the bare Fact dare not venture on Conjectures.

After having regulated the most important Affairs of the Empire, *Hoang ti* employ'd himself wholly in making his Subjects happy, by procuring them all the Conveniences he could imagine; he levell'd the Mountains, and made Highways for the Convenience of Trade; he enlarged the Bounds of his Empire, which he extended towards the East to the Ocean, on the North to ancient *Tartary*, and on the South to the River *Kiang*, which served as a Barrier to his Dominions. He created six Ministers to assist him in the Government of the Empire, and made *Tsang kiai* Mandarin to write History: He intrusted *Ta nao* with the Care of making the *Kia tse*, or Cycle of sixty Years. This Cycle is composed on one side of ten Characters, called *Tion kan*, and on the other side of twelve, which are call'd *Ti tchi*: These Characters do not express any thing, but are instead of Figures or Marks; the first ten are called the ten Stems, and the others the twelve Branches: These Marks are taken two by two to denote the Year, and are so combin'd that the same do not come together in sixty Years.

Yong tcheng was order'd to make a Sphere and a Calendar: 'Twas he who discovered the Polar Star, and the others which surround it; the Form of this Sphere is not known, which represented the Celestial
Orbs;

Orbs ; at length, by means of many Experiments, he could foretel the Changes of the Weather, and of the Air. The Lot of *Li cheou* was to regulate Figures and Measures ; the Method of computing, which he invented, is still in use : 'Tis a little Box divided in two in the middle, and cross'd by small Wires, on which several Balls are strung ; there are but two on each Wire of the upper Row, each of which stands for five ; the lower Row, which is much larger, has five Balls on every Wire, and every Ball is reckon'd as one. When they reckon from right to left, the Numbers encrease as in our Figures : This Method of computing is more ready and more sure than our Calculation with the Pen.

For Measures he took a Grain of Millet for the Length of a Line, ten Lines for an Inch, ten Inches for a Foot, &c. The different way these Grains which are oval may be placed has made the Difference of Measures in their several Dynasties.

Under the present Dynasty there are three sorts of Measures, *1st*, the Palace Foot, which is to the *Paris* Foot as $97\frac{1}{2}$ to 100. *2d*, The Foot of the Tribunal of Publick Works, call'd *Kong pou*, which is made use of by Workmen ; it is a Line shorter than the Palace Foot. *3d*, The Taylors Foot, which is used by those who sell Silks, &c. it is seven Lines longer than the *Kong pou*.

Ling lun was appointed to improve Musick, and to explain the Order of the different Tones.

Yong yuen was order'd to make twelve Bells of Copper, which represented the twelve Months of the Year.

Hoang ti afterwards invented the Cap, *Mien*, for a Diadem : This Cap bent downwards a little before, and rose behind ; it was seven Inches wide, and one Foot two Inches long : He made himself likewise Habits and Ornaments suitable to his Dignity ; his Robe was blue and yellow, to imitate the Colours of Heaven and Earth.

After having attentively considered the Pheasant's Feathers, and the various Colours of Birds and Flowers, he found out the Art of Dying, and commanded the Habits of the Rich and Poor to be of different Colours. He caused several Instruments to be made of great use to the Publick, Machines for bruising Rice, Kitchen-Furnaces, Kettles, &c. and the People began to eat Rice dress'd different ways. He built Bridges over Rivers, made Coffins for the Dead; he gave Instructions to make Bows and Arrows, and Wind-Instruments, as Flutes, Fifes, Organs, Trumpets which imitated the roaring of a Dragon, and Drums which made a noise like Thunder.

Seeing hollow pieces of Wood flote, he made Barks, and invented Oars; he invented also Wheel-Carriages, and train'd Oxen and Horses to draw them. The People then dwelt in wretched Huts; *Hoang ti* gave the Model of regular Buildings, and built himself a Palace call'd *Ho hong*, where he sacrificed to the Sovereign Lord of Heaven. To facilitate Commerce, he coined Money, which he call'd *Kin tao*, because it had the Shape of the Blade of a Knife, and he made such good Regulations in the Expences of the Empire, that his Riches were immensely increased. Men suffer'd from without by the Rigour of the Seasons, and within by the Passions which disturbed the Mind; they died before their Time: *Hoang ti* carefully consider'd the five Elements, the Seasons, and the Nature of Man, and order'd three Doctors, nam'd *Ky pe*, *Yeu fou*, and *Ley kong*, to examine the Blood-Vessels; after which he directed the proper Remedies of every Distemper, and Men lived out their Time according to the due Course of Nature.

He order'd the Empress to instruct the People in the manner of breeding Silk-Worms, to wind off their Webbs, and to make themselves Cloaths. This Prince had not a Moment's rest, and tho' he had taught his Subjects to build Houses and Cities, and had built him-

himself a Palace, he had no certain Residence, but encamped with his Soldiers.

He measured the Country, and divided it into *Tcheou*; he made several Principalities of 100 Lys each, where he built Towns; he order'd that 240 Paces in length, and one in breadth, should make a *Mou*; that 100 *Mou* should make a *King*; so that the Pace being five Foot, a *Mou* of Land contained 6000 square Foot, and 600,000 a *King*. He also ordain'd that nine *King* should be called *Tsing*, and that it should be the Portion of eight Families, which should have each a *King*, or 100 *Mou*, and the remaining in the middle should belong to the Emperor, and be cultivated at the common Expence of these eight Families. He order'd four Paths to be made to each *Tsing*, and that three *Tsing* should be called *Ho ki*, three *Ho ki* a Street, five Streets a Town, ten Towns a *Tou*, ten *Tou* a *Che*, and ten *Che* a *Tcheou*.

Hoang ti died upon the Declivity of the Mountain *King chan*, and was buried in the Province of *Cbantong*. The *Chinese* Authors give this Prince the highest Encomiums; the Virtue and Talents of this Prince, they say, equalled Heaven and Earth; his Government was admirable, his Laws solid, his Conduct most steady: He pour'd out his Favours upon all the World, and his Liberality has reach'd down to us, so that we might say he still lives. He had twenty five Children, and one of them, named *Chao Hao*, succeeded him in the Empire.

Chao hao, the Fourth Emperor.

THIS Prince gain'd the Affections of his People by his good Nature, and sweetness of Temper. It was spread abroad that the *Fong boang* had been seen at his coming to the Crown, which was look'd upon as a Prefage of a happy Reign, because (the *Chinese* say) this wonderful Bird never appears but in the Reign of good Kings: The *Fong boang* is a very scarce Bird,

or rather a Fiction, much as our *Phoenix*; according to the *Chinese* Description, he resembles an Eagle, but excells him in the great Variety of his Colours. The pretended Appearance of this Bird gave the new Emperor the Hint of distinguishing his Officers, by the Shape of various Birds on their Garments: The Order was given, and is observ'd to this Day: The Mandarins of Letters have Birds on their Habit embroidered in Gold, to distinguish their Rank; the Mandarins of the Army have Animals, as the Dragon, the Lion, the Tiger, &c. By these Marks of Honour the People know the Rank these Officers have in the nine Degrees of the State.

Among these new Mandarins, those call'd the five *Hieou* were to assemble the People; others were to govern the five different sorts of Artisans; others were to preside over Tillage, and observe the Behaviour of the People. This Prince govern'd with great Equity; their own Authors say he exactly imitated *Fo hi*; he reformed the Measures of Grain, he made a Drum to beat the Watches, he clear'd the Channels of Rivers, and levelled the Ways on the Mountains, and lastly he invented a new sort of Musick, for which he was called *Ta yuen*. The Emperor died very old, and left five Sons; four of them had each a particular Merit, but as he observed greater Talents in his Nephew *Tchuen hio*, who was the Grandson of *Hoang ti*, he gave him the Preference before his Children, and chose him to succeed in the Empire.

Tchuen hio, the Fifth Emperor.

HE was no sooner on the Throne, but, far from mistrusting those whose Place he filled, he gave them the most considerable Employments, and such as were most suitable to their Dispositions. As these Princes understood perfectly the Nature of Metals, Waters, and Woods, &c. he gave to one the Inspection of the Mines, another he made to preside over
the

the Waters and Forests, and having tried their Fidelity, he rais'd them afterwards to more honourable Employments. Towards the end of *Chao Hao's* Reign the People began to thrust themselves into the sacred Offices, every Family would have a domestick Priest; *Tchuen Hio* reform'd this Abuse, and join'd the Priesthood to the Crown, and made a Law that none but the Emperor should offer solemn Sacrifices to the Lord of Heaven. This hath been observed ever since, for the Emperor alone is Pontiff, and has a Right to offer Sacrifices in the Temple of Heaven: If it happens that, thro' Age or Sickness, he cannot go to the Temple to perform the Function, he deposes some Prince or great Officer to supply his Place, and to discharge this Duty of Religion. As this Emperor was an expert Astronomer, he alter'd the Manner of observing and calculating the Celestial Motions, and because these Motions appear'd at a great Distance, he invented a Machine which gave a plainer Idea, and was of use in Equations, Ascensions, &c. The Interpreters say nothing of the Construction, Shape, or Proportion of this Instrument: They speak only of a Conjunction of the five Planets in the Constellation *Che*, which happen'd in the Reign of *Tchuen Hio*; but, as a judicious *Chinese* Astronomer observes, this is not a real Conjunction.

The Conjunctions of the Planets have always been esteem'd good Prefages for the reigning Prince; there are more of these false Conjunctions in the following Part of this History, especially at the Change of the Dynasties; and, without going far for Examples, we find one in the second Year of the Reign of the present Emperor: The Conjunction of four Planets was a sufficient Reason to make one of five in his favour.

The Emperor seem'd pleas'd with it, and receiv'd the Compliments of the Court on this Occasion; every Body gain'd by it, especially the Mathematicians, who did not err through Ignorance.

This false Conjunction which was carefully chronicled, may be the Occasion of great Disputes and false Systems in future Times : If two or three thousand Years hence an *European* should calculate this Conjunction, he would not find *Saturn* in it. Should this make us doubt other Facts of *Yong tching's* History, it would be no difficulty to the *Chinese*, who perfectly understand this common piece of Flattery, and know what to abate of these Compliments to the Emperor on such Occasions.

Tchuen bio regulated the Calender, and desir'd to begin the Year the first Day of the Month, in which the Sun should be nearest the fifteenth Degree of *Aquarius*, for which he is called the Author and Father of the Ephemeris ; he chose the Time that the Sun passes thro' the Middle of this Sign, because in this Season the Earth is adorn'd with Plants, Trees renew their Verdure, and all Nature seems to be reanimated.

This Prince died very old, and was buried at *Pou yang* : His Successor was *Tico* or *Kao sin*, Grandchild of *Chao bao*. The Descendants of *Tchuen bio*, who were numerous, had in course of time several little States, of which they were tributary Princes. It is always the Emperor who grants these Governments to Princes, either as being Relations, or Persons of great Merit ; they hold of the Empire much like the Dukes and Counts of *Germany*, and, in case of a War, they are obliged to furnish a certain Number of Troops to defend the Emperor.

Ti co, or Cao sin, the Sixth Emperor.

THE *Chinese* Writers highly extol this Prince, they say he was very knowing, he saw thro' every thing, he examin'd every thing himself, and entered into the most minute Circumstances : He was popular, without losing his Majesty ; he lov'd his Subjects tenderly, he distributed his Favours to all Men, he carefully amended what was wrong in himself, he was
reli-

religious in the Worship of the Sovereign Lord of Heaven, whom he served respectfully; his Majestic Air commanded Veneration, his Virtue was eminent, he always acted right, and kept the just Mean in every thing; in short, there was no Nation enlightened by the Sun, or water'd by the Rain, that did not obey his Commands with Pleasure; he appointed Masters to teach the People Virtue, and invented Vocal Musick. *Kien he* was the first who by his Orders made Songs, he appointed others to make different sorts of Flutes, a Drum, a Bell, a *King* (which is a thin flat Plate they strike with a Mallet); he made that Piece of Musick, which signifies the Beauty of Heaven, of the Earth, and of the four Seasons. He gave the first Example of Polygamy, by marrying four Wives; he had by the First a Son named *Ki*, whose Descendants made the Dynasty of *Tcheou*; by the second, a Son named *Sie*, whose Descendants made the Dynasty of *Chang*; the third bore him *Yao*; and the Son by the fourth was called *Tchi*; the great hopes the Emperor had of this Prince induced him to make him his Successor.

Tchi, the Seventh Emperor.

THIS Prince did not long maintain the Opinion of his Merit; he made use of his Power only to give himself up to Brutal Pleasures: The tributary Princes, who were accustomed to obey wise Emperors, could not forbear his Extravagancies; they made him several Remonstrances on his Conduct, but without Success; they therefore made him quit the Throne, banished him, and gave the Empire to his Brother *Yao*. The Cycle of sixty Years cannot be used before the Reign of *Yao*; for altho' it was invented by the famous *Hoang ti*, the Duration of these first Reigns is very uncertain: On the contrary, from the Emperor *Yao* to Christ, the Chronology is perfectly well kept, and the *Chinese* Writers have very particularly distinguished

guished the Events of each Year, even to the Divisions in the Empire, and the Duration of each *Interregnum*; this induced me to begin the Cycle with the Emperor *Yao*.

Yao, the Eighth Emperor, reigned alone 72 Years, and with Chun 28 Years, whom he made his Companion in the Empire.

Cycle 1.

'T WAS in the forty-first Year of the preceding Cycle that this Prince mounted the Throne: He is esteem'd the first Legislator of the Nation, and the Pattern of Sovereigns; after him and his Successor all Emperors, who are jealous of their Reputation, endeavour to form themselves, and it is at present the highest Praise you can give an Emperor of *China*, to say he is like *Yao* and *Chun*, &c. History says, that Virtue was natural to him; he was active, laborious, vigilant, of such Penetration and Judgment, that he foresaw every thing; his Moderation and Equity maintain'd the Vigour of the Laws, and at the same time made them lov'd; he never employ'd his Authority but for the Good of his Subjects; his Modesty was equal to his Greatness, and shone even in the Homage which was paid to his Rank; so frugal at Meals, that he was satisfy'd with the coarsest Food; no Magnificence in Furniture; his Palace was bare of all Ornament; his Habit only Woollen Stuff in Summer, or of Deer-Skins in Winter; if any publick Calamity happen'd, or any Subject committed a Crime, he attributed it to his Misconduct, or the Anger of Heaven for his neglecting to teach the People their Duty; he never made a Progress thro' his Empire, before he had sacrificed to the Supreme Being, and his Subjects waited with as much Impatience to see him, as parch'd Fields expect the Rain.

It is the Custom of the *Chinese* Philosophers to form their Maxims of Morality by their Conformity to the Actions of this Emperor, and his two Successors; this Conformity, once proved, gives their Maxims an indisputable Authority. *Yao*, who delighted in Astronomy, appointed two skilful Mathematicians, *Hi* and *Ho*, carefully to observe the Course of the Heavenly Bodies, and to make Instruments for this Purpose: By their Assistance he regulated the twelve Lunar Months, and re-established the Intercalary Months, which return'd seven times in nineteen Years. The Empress was employ'd in breeding Silk-Worms, and teaching the Women Improvements in the Silk-Manufacture, which till then was very imperfect. This Prince new regulated the Administration, by establishing six superior Courts, which remain to this Day: The Reputation of his Virtue and wise Government drew several neighbouring Nations into his Dominions, and his Subjects increas'd to that Degree, that the Country could not support them, chiefly because all the Low-Lands were overflowed, either by the Remains of the Universal Deluge, as some believe, or by the Stoppage of the Channels of the Rivers.

The Emperor undertook to recover these Lands, and appointed an Officer, named *Kouen*, to make Drains to carry off the Water; this Officer, being either negligent or ignorant, employ'd nine Years in this Work without Success, for which he was punish'd with Death: But his Son *Yu* made amends for the Father's Misbehaviour, for in thirteen Years, with unweary'd Labour, he levell'd Mountains, confin'd Rivers within their Channels, drain'd the Lakes and Marshes, enclosed several rapid Torrents with Banks, and divided the Rivers into several Canals: By these means he gained a great Extent of Country, and rendered the whole much more fertile, and you will find in the Sequel that such a considerable Service was

was not unrewarded. In the mean time *Yao* was considering of a Successor, in which he consulted only the Welfare of his People: Discovering his Design one Day to his Courtiers, one of them told him, That his eldest Son was worthy of the Throne, as he was deserving such a Father; and that the People would not fail paying a due Regard to the hereditary Virtues of his Blood. *Yao* reply'd, *I abhor those as much who praise the Wicked, as those who calumniate the Just: I know my Son; under an Appearance of Virtue he conceals real Vices.*

Some time after *Yao* sent for one of his Ministers, in whom he confided for his Wisdom and Probity, and would have resigned the Crown in his Favour; but this wise Minister excused himself from receiving the Honour, and at the same time proposed to the Emperor a Husbandman, named *Chun*, whose Virtue, Probity, and Patience in the severest Trials, besides many other excellent Qualities, had render'd him worthy of the Crown.

Yao sent for him, and made him Governor of a Province, where *Chun* gain'd such a great Reputation, that at the End of three Years he was made associate in the Empire, and marry'd the Emperor's two Daughters.

The Emperor lived twenty-eight Years afterwards, in perfect Union with the new Colleague he had chosen; till at length, perceiving himself near his End, he exhorted *Chun* to govern like a Father, and to remember he was made for the People, and not the People for him; and that an Emperor was raised above the rest of Mankind, only to do them good, and to prevent their Wants: Finishing these Words, he drew his last Breath, and died 118 Years old, leaving nine Children: All his People, who had experienc'd in this Prince the Love and Tenderneſs of a Father and a Mother, mourn'd for him three Years.

Chun,

Chun, the Ninth Emperor, reigned alone 50 Years.

YAO died in the twentieth Year of this Cycle, Cycle 2. and *Chun* began to reign alone the Year following; he is esteemed, as *Yao*, one of the Legislators of the Nation. Presently after the Death of the Emperor, *Chun* shut himself up in the Sepulchre of *Yao* for three Years, from whence arose the Custom of mourning three Years for a Parent. A.C. 2277

The Advancement of *Chun* is attributed to his Obedience and Submission to his Parents; for tho' they always us'd him severely, and sometimes to the endangering his Life, yet it never alter'd his dutiful Behaviour, so that by degrees his Respect and Patience got the better of their ill Treatment.

From whence their Philosophers draw these two great Principles of Morality; First, That however wicked Parents may be, Children are not the less bound to pay them Respect and Obedience. Secondly, That there is no Man so wicked, but may be reclaimed by repeated Obligations.

Chun, having paid his Duty to the Memory of *Yao*, took Possession of the Imperial Palace, and receiv'd the Homage of the tributary Kings, and found in his Palace a vast Quantity of Gold and Jewels: He made a Sphere representing the Seven Planets, each Planet represented by different Jewels: He made also some new Laws, and appointed inferior Officers in each of the six Courts establish'd by his Predecessor. He honour'd Men of Learning with his Favour and Protection, visited his Provinces once a Year, and rewarded or punish'd the tributary Kings with so much Justice, that he gain'd the Esteem of all his People.

The Improvement of Agriculture was one of his principal Concerns; for which end he forbid all Governors, under severe Penalties, to discourage the Husbandman by heavy Exactions.

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He was particularly cautious not to give any Governments to any, but to those of known Merit and Capacity. And lastly, he made many other Ordinances, the Wisdom and Equity of which have made him regarded as one of the greatest Heroes of this Country: One of these Ordinances may seem extraordinary, which permits any Person to write on a Table, expos'd to publick View, whatever he thinks blameable in the Emperor's Conduct.

In the fifty-fourth Year of this Cycle he made *Yu* his Successor, preferring him before his Children for the Good of his Subjects; he was led to this Choice by the Capacity and Merit of this Great Man, and in some measure out of Gratitude for the Advantages he had procured to the Empire in draining the Lands. He lived seventeen Years after he had placed *Yu* on the Throne, in such a strict Union with this Prince, that the Royal Authority never seem'd to be divided.

The tenth Year of this Cycle the Emperor *Chun* died, aged 110 Years, and was buried in the Province of *Chen si*.



The First Dynasty, nam'd Hia, which contains Seventeen Emperors in the Space of 458 Years.

Yu, the First Emperor, reigned alone Ten Years.

Cycle 3. **T**H E Second Year of this Cycle, which is the Year 2217 before Christ, *Yu*, or *Ta yu*, which signifies, *Yu the Great*, govern'd the Empire alone, and kept his Court in the Province of *Chan si*. A Son of the Emperor *Chun*, grieved to see a Stranger on the Throne, endeavoured to raise a Rebellion, but being forsaken by the Nobles and the common People, his Attempts only help'd to establish *Yu*, whose Virtue and great Genius had entirely won the Hearts of

of his Subjects. The Knowledge he had acquir'd of the Nature of Lands, enabled him to write an excellent Treatise of Agriculture, in which he taught how to cultivate, to sow, and manure Lands. He afterwards caused the Slopes and higher Grounds to be level'd, that the Water might flow to those Places which most wanted it. He divided his whole Dominions into nine Provinces, and caused as many great brazen Vessels to be made, on each of which a Map of a Province was engraved: In succeeding Times these Vessels became very precious, for 'twas believ'd that the Safety of the State depended on their Preservation, and whoever could get Possession of them thought himself sure of the Crown. The Empire became Hereditary under this Prince, as well as the Priesthood, which was before united to the Crown, and has remain'd to this time inviolably attach'd to it, it being Death for any other Person to offer Sacrifices.

It was the way to gain the Emperor's Favour, to admonish him of his Conduct; and he thought no Employment so becoming a Monarch, as that of doing Justice to his People: For this end he gave Access at all Hours, and at the Gates of his Palace were fix'd a Bell, a Drum, and three Tables, one of Iron, another of Stone, the third of Lead, and he order'd all Persons to sound one of these Instruments when they wanted Admittance; the Bell was to distinguish Civil Affairs, the Drum was to be beat for Business relating to the Laws or Religion, the Table of Lead for Matters of the Administration, the Table of Stone to denote a Complaint of Wrong done by some Magistrate, and lastly the Table of Iron to complain of some hard Usage. The Emperor receiv'd every body graciously that came to give him with any Information, or to implore his Justice; it is related, that he arose from Table twice in one Day at the Sound of the Bell; and another Day, that he
came

came three times out of the Bath to hear some Complaints.

He used to say, That a Prince ought to be as cautious of his Conduct, as if he walk'd upon Ice; that nothing was more difficult than to govern; that Dangers surround a Monarch; that he has every thing to fear, if he gives himself up to his Pleasure; that he should avoid Idleness, choose good Ministers, and follow their Counsels; and when once he had made a Resolution, he should execute it without Delay.

In this Reign *Y tie* invented *Chinese Wine*: This Drink is made of Rice, and as soon as the Emperor tasted it, he express'd his Concern thus, *This Liquor*, says he, *will cause the greatest Troubles in the Empire*; and forthwith banishing the Inventor, forbid the making any under severe Penalties: This Precaution prov'd of no Effect, for the Art of making it was preserv'd, and it is at present esteem'd one of their greatest Delicacies.

Ti ki, the Second Emperor, reigned 9 Years.

T I K I, the Son of *Yu*, succeeded, and the People observing the same great Qualities in the Son, which they had admired in the Father, were more easily comforted for their Loss.

The Beginning of his Reign was disturb'd by a War with a tributary Prince, who ill treated his Subjects, and design'd to make himself absolute. The Emperor therefore put himself at the Head of his Army, and, with the Assistance of six tributary Princes, reduced the Rebel. The People did not long enjoy the Benefits of this Prince's Wisdom, for he died in the 29th Year of this Cycle, and his Son *Tai kang* succeeded.

Tai kang, the Third Emperor, reigned 29 Years.

T A I K A N G began his Reign by making several Principalities, which he divided among his five Brethren,

Brethren, in order to lessen the Jealousy they might entertain on seeing him prefer'd; but this was the only wise Action of his Reign.

He abandon'd the Care of the Government, to give himself wholly to irregular Passions; his Palace was full of loose Women; he spent whole Days in the Woods hunting wild Beasts; his Horses and Dogs ravag'd the Country, and destroy'd the Harvests: The People in general complain'd grievously of this Tyranny; but Complaints and Remonstrances having no Effect, there followed a general Revolt.

One of the Emperor's Chief Officers undertook to dethrone him: He was General of the Army, which entirely confided in him; with the Consent of the Nobility he made the Emperor Prisoner, while he was hunting in the Woods, where he had been upwards of three Months, sent him into Banishment, and set his younger Brother *Tchong kang* on the Throne: This Revolution, which happen'd in the 47th Year of this Cycle, was effected without any Disorder.

*Tchong Kang, the Fourth Emperor, reigned
Thirteen Years.*

Tchong kang would never take the Title of Emperor while his Brother was living, so that the Years of this Reign are computed from the Death of *Tai kang*.

He discover'd as much Prudence as Modesty in this Conduct: He was afraid that *Y* would on some occasion make use of his Power to dethrone him, as he had done his Brother; nevertheless he found an Expedient to reward his Services, and to secure himself.

He declar'd that the wise Counsel of so skilful a Minister as *Y* was absolutely necessary to him, and desired to have him near his Person; *Y* was caught in the Snare, and expected to make himself soon Master of the Emperor, and to govern the Empire in his Name: The Employments of Privy Counsellor and

General were never given to the same Person. *Tchong kang* gave the Command of the Army to *Tcheou*, an Officer of approved Fidelity: This prudent Measure help'd greatly to fix him on the Throne.

Y finding, by the Consequence, that he had no Share in the Favour or Confidence of *Tchong kang*, vow'd in Revenge to destroy the Imperial Family; yet he disguis'd his Resentment, and finding he could not execute his Projects while *Tcheou* was at the Head of the Army, he tried several Ways to displace him, but in vain. All his Attempts proving abortive, he contented himself with gaining the Good-Will of the Chief Officers, and had the Address to insinuate himself into the good Graces of the next Heir to the Crown, till he had an Opportunity of effecting his Design: While these things were in Agitation *Tai kang* died, the 58th Year of this Cycle, and then *Tchong kang* took the Title of Emperor.

The second Year of this Cycle, or the sixth as others say, there was a remarkable Eclipse of the Sun in the Constellation *Tang*: The two Astronomers *Hi* and *Ho*, who presided in the Tribunal of the Mathematicks, were put to death because they had not foretold this Eclipse, but by excessive Drinking had neglected to compute and observe the Celestial Motions: This caused some Defect in the Calendar entrusted to their Care, which was a capital Crime. Some believe these Mathematicians privately favour'd the Treason that *Y* was secretly plotting, and that they lost their Lives partly on this Account. *Tchong kang* died the 13th Year of the Cycle, and *Ti siang* succeeded him the Year following.

Ti siang, the Fifth Emperor, reigned 27 Years.

THE Folly of *Ti siang* was the Cause of his Ruin, and was very near being the Destruction of his whole Family; instead of following the Conduct of his Father with regard to *Y*, by keeping him out of all consider-

considerable Employments, he became his chief Confident, and he was so blind as to displace the faithful *Tcheou*, and give the Command of the Army to this Traitor.

Y being restor'd to this important Post began to think of executing his Design; he first gained the Love of the Soldiers, and used them by degrees to pay less regard to the Commands of the Emperor than to his own; in short he carried on so many Intrigues, that the Emperor was obliged to take Refuge in the Court of two Tributary Kings his Relations.

Y, while he was in Favour, had raised a great number of his Creatures to the highest Posts of the State; but fearing lest other Tributary Princes should join the Emperor, he did not openly declare his Rebellion: He had recourse to the common Artifices; he wrote a very submissive Letter to the Emperor, full of Assurances of his Fidelity, entreating him to return to his Palace: He added that they were his greatest Enemies who had given him those unjust Suspicions, and accused them falsely of several Crimes, for which they were banish'd, or put to death, and their Employments given to his own Creatures.

Y, expecting soon to enjoy the Fruits of his Villany, perish'd by a Treachery equal to his own: Among his Dependants there was one *Han tso*, a dissembling artful Fellow, in whom he chiefly confided, and had given him the greatest Post in the Army. This ambitious Villain thought he should possess the Crown, if at one Blow he could destroy both his Patron and his Sovereign: For this end he ordered Soldiers, whom he could trust, to assassinate *Y* as he was hunting, and gave out that it was done by the Emperor's Orders: This succeeded to his Wish, and his Death was look'd upon as the just Punishment of a rebellious Subject.

Nothing remain'd but to dispatch the Emperor, which he effected by the following Contrivance: He sent for *Kiao* the Son of *Y*, and excited him to revenge his Fa-

ther's Death, and furnish'd him with Means, by privately detaching a Part of the Troops he commanded. *Kiao* marches towards the Emperor, who had only Time to raise a small Army, gives him Battle, entirely routs his Forces, kills the Prince with his own Hand, and extirpates his whole Family.

The Empress alone escaped his Rage; who being pregnant with great difficulty took Refuge in the Mountains. *Han tso* immediately seized the Crown, and rewarded the signal Services of *Kiao* with a principal City.

Han tso, a Usurper, reigned Forty Years.

THE Empress was deliver'd of a Son among the Shepherds in the Mountains, whom she called *Ghao kang*.

The Birth of this Prince was a Secret many Years, and he arrived to an Age of Maturity before the Usurper knew of it. The young Prince being inform'd that he was sought after, retired to the Court of a Tributary Prince, and serv'd in his Family as a Domestick, where he pass'd for a Shepherd's Son: Yet his Master observ'd something Grand and Noble in his Air, above what is generally seen in an obscure Birth and a rural Education, upon which he sent for him one Day, and being alone with him enquired the Particulars of his Family.

Chao kang told him ingenuously all his Misfortunes, which he had heard from his Mother: The Prince, who had been before inform'd of his Story, embrac'd *Chao kang*, gave him his Daughter in Marriage, and Part of his Principality for a Portion: In this Station the young Prince discover'd his fine Talents, and prov'd himself worthy of the Throne.

His Father-in-law immediately wrote to all the great Men, who were Friends to the late Emperor; and being secure of the People, who hated the Usurper, he rais'd an Army, and engaged the Tyrant in the

18th Year of the Cycle: *Han tso* making a faint Resistance was defeated, taken Prisoner, and put to an infamous Death: At the same Time *Chao kang* was restor'd to the Throne of his Ancestors with general Acclamations.

Chao kang, the Sixth Emperor, reigned 22 Years.

AS soon as *Chao kang* was seated on the Throne, he ordered his Troops against the Murderer of his Father: *Kiao* defended himself, but his little Army being cut to Pieces he was taken Prisoner and beheaded. The Death of these Rebels restor'd the Tranquillity of the State; the Laws regain'd their Vigour; the Emperor often convened the Tributary Princes to reform the Disorders which had insensibly crept into the Government: His Orders were exactly obey'd; his Reputation drew several Embassies from foreign Princes, and his Reign was glorious and peaceable. He died in the 40th Year of the Cycle, and was succeeded the next Year by his Son *Ti chu*.

Ti chu, the Seventh Emperor, reigned 17 Years.

THIS Reign affords us nothing remarkable: The Reputation this Prince had acquired in the Wars, kept every one in perfect Obedience; there was indeed some little Disturbance toward the Sea, but it was quieted almost as soon as it appear'd. *Ti chu* died the 57th Year of the Cycle, and the same Year his Son *Ti boai* ascended the Throne.

Ti hoai, the Eighth Emperor, reigned 26 Years.

THE Peace and good Order of the State had render'd the Empire so flourishing, that some neighbouring Nations sent Ambassadors to *Ti boai*, the new Emperor, in the 60th Year of the Cycle, desiring his Protection on paying a yearly Tribute. It appears by History that these Ambassadors came by Sea, and consequently Navigation was then in Practice:

This Prince growing effeminate by the Ease of a long Peace, became a Slave to his Pleasures; he pass'd the rest of his Life shut up in his Palace among Women and Eunuchs, leaving the Care of his Government entirely to his Ministers: He died the 23d Year of the Cycle, and the next Year his Son succeeded him in the Empire.

Ti mang, the Ninth Emperor, reigned 18 Years.

Ti mang was, like his Father, an indolent Prince, tho' not so much a Slave to his Pleasures; all that he did worth Notice was transferring the Court towards the Yellow River, and visiting some Parts of his Dominions: He died the 40th Year of the Cycle, and was succeeded by his Son *Ti sie*, who began his Reign the Year following.

Ti sie, the Tenth Emperor, reigned 16 Years.

TI SIE deserv'd Praise for his Love of Justice, and the Care he took to preserve the Peace of his Dominions; the Petty Kings, who had made themselves Tributary, came in Person to pay their Homage, whom he honour'd with Titles to reward their Fidelity. He died the 57th Year of the Cycle, and left his Crown to his Son *Ti pou kiang*.

Ti pou kiang, the Eleventh Emperor, reigned 59 Years.

IT is surprizing that nothing happen'd in this long Reign worth the Notice of History, which only applauds the Equity of the Emperor, and the Peace which the Empire enjoy'd during his Reign. He died the 56th Year of the Cycle.

He named his Son *Kong kia* for his Successor, but his Uncle *Ti kiong* usurp'd the Throne, and drove out his Nephew.

Ti kiong, the Twelfth Emperor, reigned 21 Years.

TI KIONG the Usurper peacefully ascended the Throne, the 57th Year of the Cycle, and, to deprive his Nephew of all Hopes of the Crown, named his Son *Ti kin* his Successor. He died the 17th Year of the Cycle, and his Son succeeded him.

Ti kin, the Thirteenth Emperor, reigned 21 Years.

TI KIN continued the Usurpation of his Father, and reigned as long, but his Lewdness render'd him odious; yet he kept the Crown till his Death, which happen'd the 38th Year of the Cycle: He could not give the Crown to his Son, but it was restored to *Kong kia* the lawful Heir.

Kong kia, the Fourteenth Emperor, reigned 31 Years.

KONG KIA did not answer the People's Expectation; forty Years Trouble should have learned him to govern his Passions, yet as soon as he was in Power he became the most lewd and effeminate Prince that ever reign'd.

He left the Care of the Government to his Ministers, of whom he made a very ill choice, bestowing the most important Posts on Sycophants rather than Men of Merit.

This Conduct made him so little regarded that the Tributary Princes refused to pay him Homage, and he never had the Courage to oblige them to do their Duty.

Tching tang, the Founder of the following Dynasty, Cycle 9, was born the 5th Year of this Cycle, and the 11th Year *Kong kia* by his Death yielded the Crown to his Son *Ti cao*.

Ti cao, the Fifteenth Emperor, reigned 11 Years.

THE Vices of the late Emperor had render'd the Succession precarious, and this Prince did not help to

establish it, but too much like his Father made his Palace the Seat of the most infamous Pleasures: His Excesses shorten'd his Days, and he died the 20th Year of the Cycle.

Ti fa, the Sixteenth Emperor, reigned 19 Years.

TIFA his Son succeeded, whose Character is not known; History only mentions the Homage which was paid him by the Tributary Princes at his Accession, and his Misfortune of being the Father of *Kie*, the worst of Men, who was his Successor, and who was the last Prince of this Dynasty.

Kie, the Seventeenth Emperor, reigned 52 Years.

KIE succeeded the 40th Year of the Cycle, the Emperor dying the Year before: He proved a Monster of Cruelty, like the *Nero* of *Europe*, and to give a bad Prince the vilest Character, they say He is another *Kie*: He was born with some good Qualities, and a wonderful Strength of Body, but they were eclipsed by the numerous Vices to which he was addicted. His Wife was more cruel and wicked than himself, whose Commands he blindly obey'd; the Blood of his Subjects was every Day shed to please the barbarous Humour of this Princess. *Kie* caused a large Space of Land to be dug like a Lake, and having filled it with Wine commanded three thousand Persons to throw themselves into it: There was a private Apartment in the Palace, where, in the Presence of the Emperor and Empress, the most abominable Excesses were committed,

These horrid Actions caused a general Revolt, the whole Body of the People taking up Arms, but the Chief Ministers stopt the Insurrection, having yet some Remains of Love for his Person: They represented to him, in an humble Manner, the Dangers he was exposed to by his licentious and tyrannical Conduct; but these Remonstrances made him still more
furious,

furious, and the Minister who spoke the Sense of the rest was condemn'd and executed in his Presence.

The Emperor's Fury did not lessen the Zeal of his wife Ministers; they presented to him a Memorial, in which they freely reproached him with his abominable Cruelties: He had scarcely read it, but in a Transport of Rage he resolved to put the Authors to Death. *Tching tang*, one of the Tributary Princes, who was most esteem'd for his Wisdom and Virtue, having join'd his Remonstrances to those aforementioned, was imprison'd in the 21st Year of the Cycle, but his Confinement was of short Duration. These violent Proceedings, which encreas'd every Day, united all Orders of Men against the Tyrant: By general Consent they chose *Tching tang* to supply his Place, and obliged him to declare War against the Emperor.

This virtuous and disinterested Prince declar'd he had no Right to the Crown, and that if he took up Arms it was only to make the Emperor sensible of his Errors, and oblige him to return to his Duty. His Army was soon rais'd, each Prince furnishing his Quota: The Emperor also endeavour'd to raise an Army, but could only get together a handful of Men: He tried to engage the *Tartars* in his Service by great Promises, but without Success, being equally abhorr'd by those People.

Being thus universally abandoned, he had recourse to Dissimulation, confess'd his Crimes, and seem'd penitent, desiring they would only grant him his Life.

Tching tang relented, and thinking the Emperor's Repentance sincere not only spared his Life, but also restored him the Crown. He immediately quitted his Post in the Army, and return'd to his little Dominions, giving an Example of Moderation, which was admir'd by the whole Empire.

The Emperor was scarcely replac'd on the Throne but he began his usual Extravagancies; nay more, he rais'd an Army against *Tching tang*, whom he treated

as a Rebel and a Traytor. *Tching tang* immediately put himself in a Posture of Defence; but when the two Armies met, the Emperor's Soldiers deserted to *Tching tang*, and throwing their Arms at his Feet acknowledged him their Sovereign.

Kie had no Refuge left but Flight; he banish'd himself from the Empire, and after three Years Exile finish'd his criminal Life, which has made his Name and his Memory an Abomination to all Posterity.



The Second Dynasty, called Chang, which comprehends the Lives of Twenty Eight Emperors in the Space of 644 Years.

Tching Tang, the First Emperor, reigned 13 Years.

THE Thirty Second Year of the Cycle this Prince ascended the Throne, and gave the Name of *Chang* to the Imperial Family: This was the Name of the little State which he had govern'd a long Time, in quality of a King, or Tributary Prince. His Modesty, Gentleness, Justice, and Application, had already gain'd him the Admiration of the People, and he was acknowledged Emperor by all the Provinces with universal Applause: He alone thought himself incapable of sustaining so weighty a Burden, and therefore assembled his Ministers, and the Grandees of his Court, in order to deliver up a Crown, which any other, as he said, would wear more worthily than himself, and that it was sufficient for him that he had delivered his Country from the Persecution of the Tyrant; that he was satisfied with the small State which Heaven had allotted him; and that it was with a great deal of Grief and Concern he sat on a Throne to which he was not the lawful Heir.

The

The Nobles of the Empire remonstrated to him, that he sat on it by the particular Direction of Heaven, which, affected with the Misfortunes of the People, had chosen him to be the Deliverer of his Country, and that it was evident, from the unanimous Concurrence of all Orders and Ranks, that they would have no other King but him.

Tching tang, whose Conduct was sincere, acquiesced at last in the pressing Instances of the Nobles, and govern'd the Empire with the same Modesty as had induced him to refuse it.

He immediately abrogated the cruel Laws of his Predecessor, and establish'd others full of Wisdom and Equity: He placed his Confidence in a Minister named *Y yn*, whose Merit, Prudence, and Fidelity were perfectly well known to him, whom he fixed at the Head of his Council, and to whom he gave the Command of his Armies.

He brought the Soldiers under the strictest Discipline, who before had been used to Plunder and Rapine, and in a short time Order and Tranquillity reign'd throughout all the Provinces.

He caused to be engraven, on all the Vessels which were for the use of the Palace, the most instructive Maxims of Morality, that they might be continually before his Eyes, and the Eyes of his Officers, that their Conduct might be always directed by those Principles.

He gave a singular Mark of his Tendernefs towards his Subjects, in the time of a universal Drought which lasted seven Years, which perhaps is the same that is mentioned in *Genesis*, imputing to his own Faults the Cause of such a general Calamity; he devoted himself a Victim to the Good of his People: After that he had observed a rigorous Fast, he lay'd aside the Ornaments of his Dignity, had his Hair cut short, which then was worn very long, and being barefooted, as a Criminal, he lifted up his Hands towards

towards Heaven, and entreated it to spare his Subjects, and to lay the Burthen of its Wrath on him alone. History relates, that at the end of his Prayer the Sky grew dark, and a general Rain followed, which made the Earth fertile, and restored Plenty.

The Death of this Prince, which happen'd the forty fourth Year of the Cycle, put the whole Empire in Mourning, and every one lamented for him as if he had lost his Father. His eldest Son *Tai ting* dying before him, the Crown devolved to his Grandson named *Tai kia*.

Tai kia, the Second Emperor, reigned 33 Years.

THE beginning of the Reign of this Prince gave a general Apprehension of his Administration; far from following the Steps of his Grandfather, his Conduct was directly opposite, and such as was enough to draw on him the Contempt and Aversion of his Subjects.

Yn, this wise Minister, whom I have already mentioned, and in whom *Tching tang* placed his whole Confidence, had acquir'd great Power in the Empire; he made use of it to remonstrate to the new Emperor the Abuse he made of the Power with which Heaven had intrusted him only for the Good of his People; he related to him the Examples of Divine Vengeance on vitious Princes, and endeavoured to inspire him with the Love of Virtues proper to a Sovereign.

But, as the young Prince gave no Attention to the wholesome Advice of such a wise and able Servant, this Minister found out an Expedient, the Rashness of which could hardly be excused, if the Integrity of his Intentions had not been well known to the whole Empire.

He built a House near the Tomb of the late Emperor, and locked *Tai kia* up in it, that he might have time to reflect on his ill Conduct, and to form him-

himself over the Ashes of his Grandfather, upon those Virtues which he had so perfect a Pattern of: At the same time he declared himself Guardian both of the Prince and the Empire.

The Emperor, who had been blinded by his high Fortune, received Advantage from his Disgrace, and continued during three Years to make wholesome Reflections on his own Misconduct, and on the Virtues necessary to the well-governing of a great Empire. The Sincerity of his Change being evident, the Minister brought him out himself, and conducted him to the Throne from whence he had made him descend, caused him to be proclaimed Emperor the second time, and made him acknowledged by all the People.

The Emperor thought himself oblig'd to his Minister for his severe Behaviour to him, he respected him as if he had been his Father, and follow'd always his Counsels, governing the Empire with a great deal of Prudence. The Tributary Princes, who had began to revolt, submitted themselves with Joy to his Obedience; the whole Empire was under constant Submission to the Death of this Prince, which happen'd the seventeenth Year of the Cycle. His Successor was *Vo ting*, another Grandson of the first Founder of this Dynalty.

Vo ting, the Third Emperor, reigned 29 Years.

THIS Prince, descended from *Tching tang*, did not disgrace the Blood he sprung from, but was Heir to his Virtues, as well as to his Crown. He had the same Confidence in *Y yn* as the other had; this wise Minister dy'd in the eighth Year of his Reign, and the twenty fifth of this Cycle, when the Emperor, to testify his Esteem for so great a Person, did Honour to his Memory by most magnificent Obsequies. He was succeeded in his Place and Wisdom by his Son called *Y pou*, who was also honour'd with the
Con-

Confidence of this and the following Emperors. The Emperor died the forty seventh Year of this Cycle, and was succeeded by his Brother *Tai keng*.

Tai keng, the Fourth Emperor, reigned 25 Years.

HISTORY relates nothing remarkable of this Emperor, and the two following, except the Year they began their Reigns, and the Year they died.

This Emperor died the eleventh Year of the Cycle, and his Son *Siao kia* succeeded him.

Siao kia, the Fifth Emperor, reigned 17 Years.

ALL we know of this Emperor is, that he reign'd peaceably as his Father had done, and follow'd the Counsels of the same Minister. He died the twenty eighth Year of the Cycle, and was succeeded by his Brother *Yong ki*.

Yong ki, the Sixth Emperor, reigned 12 Years.

THIS Prince was Son of *Vo ting*, but not by the same Mother as the two preceding Emperors: Some Disturbances were beginning in his Reign, by means of some tributary Kings or Princes having refused to come according to Custom to the Assembly, which the Emperors held from time to time. He died the fortieth Year of the Cycle, and was succeeded by his Brother *Tai vou*.

Tai vou, the seventh Emperor, reigned 60 Years.

Cycle 13.
Year be-
fore Christ
1617.

HE was Son of the same Mother as *Yong ki* his Brother, whom he succeeded: His Zeal and Application to do his People Justice was so great, that he would give Audience very early in the Morning, and did not end it as long as there appeared any Person that required it. Among other Laws, which he either established or revived, there was one by which he ordered, that in every Town a certain Number of old People

People should be maintain'd out of the publick Treasure, which Custom is yet in practice.

After he had reigned in Peace seventy five Years, he died in the fifty fifth Year of the Cycle, in the Province of *Ho nan*, where he then kept his Court, and was succeeded by his Son *Tchong ting*.

Tchong ting, the Eighth Emperor, reigned 13 Years.

THE frequent Inundations of the *Hoang ho*, or Yellow River, obliged this Emperor to abandon the City where he kept his Court, which was in the Province of *Chensi*, and to remove it first into the Province of *Ho nan*, and afterward into the Province of *Pe tcheli*. His Reign was disturbed by a People who inhabited the South Part of the River *Yang tse* Cycle 14. *kiang*, who made Inroads into his Provinces, and committed all sorts of Violence. He sent Forces against them, who presently cut them in Pieces, and by that means prevented the like Outrages for the future. This Expedition re-established the Peace of the Empire, which the Emperor did not enjoy long, he dying the eighth Year of this Cycle, when his Brother *Vai gin* ascended the Throne. Year before Christ 1557.

Vai gin, the Ninth Emperor, reigned 15 Years.

'T WAS at this time that the Civil Wars between the Brothers of the deceas'd Emperors and their Children, for the Right of the Crown, began. These Wars lasted near 200 Years; but as History mentions no Particulars, we must be silent on that Subject: This Emperor was very well respected and beloved of his Subjects: He died in the twenty third Year of the Cycle, and *Ho tan kia* his Brother succeeded him.

Ho tan kia, the Tenth Emperor, reigned 9 Years.

HE kept his Court in a City of the Province of *Ho nan*, situated on a Hill, which prevented its
being

being overflowed by the Inundation of the *Hoang bo*. He died the thirty-third Year of the Cycle, and left his Crown to his Son *Tsou ye*, who was worthy of succeeding him.

Tsou ye, the Eleventh Emperor, reigned 19 Years.

THIS Emperor had a *Colao*, or Prime Minister, called *Yen*, who was a very able and prudent Statesman, and through whose wise Counsels the Empire enjoy'd a lasting Peace, and the tributary Princes were kept in the perfectest Submission during this Reign: This Emperor dy'd the fifty-first Year of the Cycle, and was succeeded by his Son *Tsou sin*.

Tsou sin, the Twelfth Emperor, reigned 16 Years.

THE Brothers of the late Emperor would have usurp'd the Crown, to the Prejudice of their Nephew the lawful Heir, under colour of being of an Age more proper for the Government, and had created great Disturbances by dividing the Empire into Parties, if the Authority and Ability of *Colao yen* had not prevented the Dispute, by supporting this Emperor in his lawful Possession of the Crown. He died in the seventh Year of the Cycle, and his Brother *Vo kia* succeeded him.

Vo kia, the Thirteenth Emperor, reigned 25 Years.

THIS Emperor usurp'd the Crown from *Tsou ting* his Nephew, and Son of the late Emperor, and enjoy'd it more fortunately than he deserv'd: The Design of the Usurper was to transfer the Crown to his Son, but his Measures were disconcerted by the Prudence of the lawful Heir, who ascended the Throne immediately after the Death of *Vo kia*, which happen'd the thirty-second Year of the Cycle.

Tsou ting, *the Fourteenth Emperor, reigned 32 Years.*

TSOUTING, in the late Usurper's Time, conceal'd his Repentment with so much Art and Prudence, that he gain'd his Confidence and Friendship; and behav'd himself with that Wisdom and Secrecy, as to succeed to the Crown without making use of any Violence, tho' he excluded the Usurper's Son his Cousin.

He govern'd the Empire with equal Wisdom, and before his Death gave a great Example of his Modesty, by leaving the Choice of a Successor to his Ministers, in case they judg'd his Son incapable of governing his Subjects; accordingly they chose *Nan keng*, the Son of *Vo kia*, who had been banish'd from the Empire.

This Prince dy'd the fourth Year of this new Cycle, and *Nan keng* succeeded him.

Cycle 16.
Year be-
fore Christ,
1437.

Nan keng, the Fifteenth Emperor, reigned 25 Years.

ALTHO' *Nan keng* was chosen by the Ministers, yet their Choice was not generally approv'd of, the Governors of the Provinces declaring for the Son of the late Emperor, so that the Empire was divided into two Parties, which made a cruel War on each other, but the Party of *Nan keng* being the stronger, kept him in Possession of the Empire: He remov'd his Court into the Province of *Ho nan*. This Prince was succeeded by *Yang kia*, the Son of *Tsou ting*.

Yang kia, the Sixteenth Emperor, reigned 7 Years.

THE Discords in the Imperial Family caused great Troubles in the Empire; the tributary Princes, refusing to pay either Obedience or Tribute to the Emperor, were on the point of rendring their little Sovereignities independant, which would have been the Overthrow of the Monarchy, if the Emperor had not

dy'd, which happen'd in the thirty-sixth Year of the Cycle, and was succeeded by *Pouan keng* his Brother, who usurp'd the Throne to the Prejudice of his Nephew.

Pouan Keng *, the *Seventeenth Emperor*, reigned *twenty-eight Years*.

THIS Prince, altho' an Ufurper, was the Restorer of the Empire, by his extraordinary Merit and great Application to publick Business. He kept his Court in the Province of *Cban si*, reviv'd the ancient Laws of the Emperor *Tching tang*, which had been neglected thro' the Negligence of his Predecessors, and follow'd the Steps of that great Emperor in all his Actions. He made it a Rule never to intrust any important Charge, relating either to his Court or Empire, but with those of his Subjects in whom he found the greatest Share of Capacity and Merit. He established so good Order throughout the State, that the tributary Princes all return'd to their Obedience, and paid him the usual Tribute.

Cycle 17.
Year be-
fore Christ,

He died without Issue, the fourth Year of the Cycle, and his Brother *Siao sin* succeeded him.

1377.

Siao sin, the *Eighteenth Emperor*, reigned *21 Years*.

THIS Emperor inherited his Brother's Crown, but not his Virtues: He left the Government intirely to his Ministers, to follow his Pleasures, and his inactive and effeminate Life had like to have destroyed all good Order and Discipline in the Empire. He died in the twenty-fifth Year of the Cycle, and his Son *Siao ye* succeeded him.

Siao ye, the *Ninetcenth Emperor*, reigned *28 Years*.

THIS Prince was educated conformably to his Birth, and the wise Governors, who had had the Care

* This Emperor changed the Name of his Family from *Chang* to *Yng*.

of his Education, expected that he would have shew'd himself worthy of the Throne he was destin'd to; but he no sooner saw himself Master of that great Empire, than he forgot the good Instructions they had given him, and followed the pernicious and wicked Example of his Father. He dy'd the fifty-third Year of the Cycle, and was succeeded by his Son *Vou ting*.

Vou ting, the Twentieth Emperor, reigned 59 Years.

VOU TING was yet young when he ascended the Throne: He intrusted the Government of the Empire with his Prime Minister, during his three Years Mourning, and shut himself up in a House near his Father's Tomb, in order to lament his Death, and to beg of Heaven to grant him the proper Virtues to qualify him for the high Station to which it had appointed him. Cycle 18:
Year be-
fore Christ,
1317.

The Time of his Mourning being expir'd, he return'd to his Palace, and saw, in a Dream, a Man presented him by Heaven to be his Prime Minister; he beheld him with Attention, and the Features of his Face were so strongly imprinted on his Fancy, that he drew an exact Portrait of him when he awoke.

Upon this he assembled his Ministers, and having related to them his Dream, and shewed the Picture to them, he sent several of them to seek for that Person whose Picture they had seen.

They found him in a Village in company with a great many other Artificers; his Name was *Fou Yue*, a Mason by Trade: He was immediately carried to Court, where a great many Questions relating to Politicks and Government were proposed to him, to which he gave very proper and just Answers, with a great deal of Eloquence, to the Admiration of every one, so that the Emperor, after addressing him in the warmest Terms, immediately made him his First Minister.

Fou Yue prostrated himself before the Emperor, according to Custom, whom he found always very compliant with his Instructions, the Particulars of which I shall publish in the *Cbu king*; the Emperor follow'd these Instructions regularly, and by that means became a Pattern for the best of Princes, and his Reputation extending to the most distant Nations induced them to come and pay Homage to him.

This Prince died in the fifty-second Year of the Cycle, and was succeeded by his Son, called *Tsou keng*.

Tsou Keng, the Twenty-first Emperor, reigned 7 Years.

THIS Reign was so short, and the Order and Discipline of the Empire so exact and regular, that the Emperor had no other Care than to preserve it as he found it: He reign'd seven Years, and dy'd the fifty-ninth Year of the Cycle, his Brother *Tsou kia* succeeding him.

Tsou kia, the Twenty-second Emperor, reigned thirty-four Years.

Cycle 19.
Year be-
fore Christ,
1257.

THE great Virtues of his Father, *Vou ting*, the Loss of whom was still regretted, render'd the Vices of this Prince more odious: The Father was endued with Wisdom, Modesty, and Meekness; but the Son was full of Pride and Vanity, and given up to all manner of Debauchery, using his Subjects with the utmost Contempt: Such an irregular and disorderly Conduct caused Disturbances in the Empire, which seem'd to foretel the approaching Ruin of this Dynasty.

The twenty-seventh Year of the Cycle is remarkable for the Birth of *Ven vang*.

The Emperor dy'd the thirty-third Year of the Cycle, and left his Son *Lin sin* his Successor.

Lin sin, the Twenty-third Emperor, reigned 6 Years.

THIS Prince was, like his Father, a Slave to his Lufts, and so void of any Application to Business, that he left the Government of the Empire to his Ministers, forbidding them to give him any Account of publick Affairs, that he might have the more Leisure to follow his infamous Pleasures.

At length his Debaucheries shortning his Days, delivered the Empire from such a vicious Prince. He died without Issue the thirty-eighth Year of the Cycle, and was succeeded by his Brother *Keng ting*.

Keng ting, the Twenty-fourth Emperor, reigned twenty-one Years.

HISTORY relates nothing of this Emperor, excepting the Number of Years that he reigned, and the Year of his Death, which was the fifty-ninth Year of the Cycle, and nine Years after the Birth of *Vou vang*, who was the Founder of the following Dynasty: This Emperor was succeeded by his Son *Vou ye*.

Vou ye, the Twenty-fifth Emperor, reigned 4 Years.

AS short as this Reign was it appear'd too long to the *Chinese*: They speak of this Emperor as an impious and wicked Prince, who could not fail to draw on himself the Divine Vengeance: He was kill'd by Thunder as he was hunting, the third Year of the Cycle; his Son *Tai ting* succeeding him.

About this time *Chinese* Colonies were sent to inhabit some Islands to the Eastward; and there are some who say that *Japan* began to be inhabited then.

Tai ting, the Twenty-sixth Emperor, reigned 3 Years.

THIS Emperor began his Reign by declaring War against a tributary Prince, whose little State was called *Yen*, in the Province of *Pe tcheli*; and *Peking*,

which is now the Metropolis of the Empire, was one of the Towns of that State: He died the sixth Year of the Cycle, and was succeeded by his Son *Ti ye*.

Ti ye, the Twenty-seventh Emperor, reigned 37 Years.

THIS Emperor continued the War which his Father had begun against the Prince of *Yen*: He gave the Command of his Forces to a great General called *Kilie*, who defeated that little Sovereign, and depriv'd him of his State: The Emperor was so well pleas'd with the Conquest, that he gave that Principality to his General, and made it hereditary to his Family: *Ki lie* govern'd it seven Years, and his Son *Ven vang* succeeded him, who in time founded the Third Dynasty.

The Emperor dying the forty-third Year of the Cycle, was succeeded by *Tcheou* his third Son, who was the Son of the Empress, to the Prejudice of two other Sons whom he had before by a Woman of the Second Order, but as they were born before their Mother was Queen, they were deprived of the Succession: Not but that the Father, perceiving *Tcheou's* Want of all Merit, would have left his Crown to the eldest of the other two Sons, but the chief Ministers oppos'd it as a thing contrary to the Laws of the Empire, which they afterwards had sufficient Reason to repent of.

Tcheou, the Twenty-eighth Emperor, reigned 33 Years.

PRIDE, Luxury, Debauchery, Tyranny, and Cruelty, mounted the Throne with this Emperor: He married a Woman named *Ta kia*, who was the most beautiful Person in the whole Empire, but the most barbarous and wicked Wretch of the Age: She would have all things directed according to her Caprice and imperious Humour, and if the Ministers failed to conform to her Opinion, they were immediately either

ther banished, or condemned to Death; to disobey her Orders, was accounted Rebellion, and she persuaded the Emperor that he could not be absolute Master of his Subjects, unless he made himself feared by them.

For that purpose she caused a brazen Pillar to be erected, which being made red-hot with Fire, the unfortunate Wretch, whom her Cruelty had condemn'd to this kind of Punishment, was brought to it, and forc'd to embrace it, till such time as his Flesh was consum'd to the Bone, which horrible Spectacle was an agreeable Diversion to her.

These, and other kinds of bloody and cruel Executions, did not intimidate the wise *Ven vang*, who had the Courage bravely to oppose such horrid Inhumanities: The Tyrant, who as yet respected his Virtue, did not use him with the same Rigour as he had done others before him, whom he had unjustly put to Death for the same Cause, but sent him to Prison only to punish his Rashness, as he call'd it; the principal Subjects of *Ven vang*, hearing of his Imprisonment, immediately resolv'd to send a Present to the Emperor to induce him to release him, and, among other things, sent him a young Girl of very great Beauty; *Tcheou* was so taken with her Charms that he immediately order'd *Ven vang* to be set at Liberty, whose Joy was doubled, in that he not only obtain'd his Freedom, but at the same time was remov'd from so corrupt a Court.

Altho *Ven vang* was Sovereign of a small State, yet he was as much respected and esteem'd throughout the whole Empire, as *Tcheou* was hated and despis'd: This high Esteem he had acquir'd by his great Love of Justice, Meekness, Modesty, Frugality, Love of Learning, and great Application to publick Affairs.

The Reputation which he had acquir'd was so great, that forty tributary Princes chose him for their

Sovereign, thinking that he alone could put a Stop to the Evils with which the Empire was then afflicted; but he died before he could put that Design in Execution, leaving his Principality and his Riches to his second Son, called *Vou vang*, whom he prefer'd to his eldest, because he would not enter into his Views of dethroning the Emperor; after his Father's Death, he retir'd beyond the River *Yang tse kiang* towards the Borders of *Se tcbuen*, and founded the two Kingdoms of *Yue* and *Hou*.

Year be-
fore Christ,
1137.


Mean while *Tcheou* became more and more odious to his Subjects, who groaned under his Tyrannical Government: One of his Uncles, seeing that he was running headlong to his Ruin, made Remonstrances to him on his ill Conduct, whereupon the Emperor condemn'd him to Death immediately, which he must have suffer'd, had he not counterfeited Madnes; however, he kept him in Prison some time, to try whether it was real or pretended, but the Uncle acted his Part so well, that he deceiv'd the Tyrant, and sav'd his Life. He caus'd also another of his Uncles to be immediately strangl'd upon the same Account, whose Heart he order'd to be brought before him, which he examined with great Nicety, more to satiate his Vengeance than to satisfy his Curiosity.

Such strange Inhumanity, carry'd to such a Length, provok'd at last the whole Empire to revolt: The Princes and Grandees intreated *Vou vang* to put himself at the Head of an Army, and to march against the Tyrant, promising to furnish him with what Forces should be necessary.

The Emperor hearing of it put himself at the Head of a much more numerous Army, and march'd against his Enemies; but scarcely was the Signal of Battle given, but the greater Part of the Imperial Army threw down their Arms, and join'd *Vou vang*.

Tcheou

Tcheou, finding that he was betray'd, fled to his Metropolis, and retiring to his Palace set it on fire, that he might not fall into the Hands of a rebellious Subject; this happen'd the sixteenth Year of the Cycle: Through the Care that was taken to extinguish the Fire one half of the Palace was saved, and *Vou vang* entred it as Conqueror, where the first Object which he met with was the Empress *Ta kia*, whom he immediately slew with his Sword. Hereupon the tributary Princes, and the Grandees of the Empire, unanimously elected him Emperor, and he became the first Founder of the Third Dynasty, called *Tcheou* *.



The Third Dynasty, called Tcheou, which comprehends the Reign of Thirty-five Emperors, within the Space of 813 Years.

Vou vang, the First Emperor, reigned 7 Years.

THIS new Emperor fixed the Seat of his Empire in the Metropolis of the Province of *Chen si*, now called *Si ngan*: He began his Reign with offering Sacrifices to the Lord of Heaven, and re-establishing the Laws and Customs which his Predecessor had in some measure abolished.

He consulted *Ki tson*, the Uncle of the Tyrant, who had counterfeited Madness to save his Life, in Affairs of State, Politicks, and Astronomy, whose Instructions to the Emperor are to be seen in a Book called *Chu king*, of which we shall speak hereafter; and he rewarded this Great Man, by giving him and

* *The Name of this Dynasty is pronounced differently from the same Name of the late Emperor.*

his Posterity the Kingdom of *Corey* for a Sovereignty and made it in a manner independant: He also erected fifteen Principalities, which he gave to fifteen of his Relations, bestowed great Rewards on his Ministers, and rais'd some to the highest Honours and Preferments of the Empire, particularly his Prime Minister *Tcheou kong*, for whom he had a very great Regard. He govern'd his People with the Tenderness of a Father, and was indefatigable in publick Affairs to the Day of his Death, which happen'd the twenty-third Year of the Cycle. He was succeeded by his Son *Tching vang*.

Tching vang, the Second Emperor, reigned 37 Years.

THE tender Years of this Prince when he ascended the Throne, rendered him incapable of Governing, but his Uncle *Tcheou kong*, who was Prime Minister, and whose Virtue was generally acknowledged, took upon him the Care both of the Emperor and the Empire, and govern'd with great Wisdom and Prudence.

Nevertheless his Virtues could not screen him from the Envy of his Enemies, who persuaded the young Prince that his Uncle design'd to usurp the Imperial Dignity, which the Minister hearing of took a Resolution of retiring from Court, which was a great Affliction to all good Men, who were convinced of his Probity, and Zeal for the Welfare of his Nephew.

The young Emperor was very well pleas'd to be from under the Tuition of his Uncle, and took upon him, with great Joy, the Government of the Empire, till Experience, and ill Success, made him sensible of his own Incapacity of supporting such a Weight. Having order'd the secret Records of the Empire to be read to him, in order to make them the Standing Rule of his future Conduct, he found, among others, a Writing under his Father's own Hand, in which he related the generous Action of

Tcheou

Tcheou kong, when at the Time of his Sickness, which happen'd in the second Year of his Reign, he had not only offer'd Sacrifices for his Recovery, but also had publickly offer'd his own Life to Heaven, to preserve that of *Vou vang*.

After reading the Writing, *Tching vang* was so sensibly affected with this singular Love of a Subject towards his Sovereign, that he went himself to the place where *Tcheou kong* had retir'd and liv'd in private, intreating him not to forsake him, but to help and assist him with his Counsel, and brought him directly to Court with him, and reinstated him in his former Honours and Dignities. The Emperor afterwards follow'd the Counsel of this wise Minister, which made him admir'd as well abroad as at home, and occasion'd the King of *Cochinchina* to send Ambassadors to him, to congratulate him on his Happiness of having so wise a Minister as *Tcheou kong*. These Ambassadors were received with the highest Marks of Esteem and Friendship.

After they had had their Audience of Leave in order to return to their own Country, *Tcheou kong* gave them an Instrument, which on one side pointed towards the North, and on the opposite side towards the South, to direct them better on their way home, than they had been directed in coming to *China*. This Instrument was called *Tchi nan*, which is the same Name as the *Chinese* now call the Sea Compass by: This has given Occasion to think that *Tcheou kong* was the Inventor of the Compass.

This great Minister died the thirty third Year of the Cycle, in the hundredth Year of his Age; and the Emperor, to shew the great Regard he had for him, caused him to be buried near his Father's Tomb, with the same Obsequies as were customary at the Interments of the Emperors.

Sometime after the Emperor assembled the States of the Empire, and ordered that every Prince should be obliged

oblig'd to forbid the immoderate Use of Wine in his Dominions, as being the Source of infinite Misfortunes. This Prince died the fiftieth Year of the Cycle, and left his Crown to his Son called *Kang vang*.

Kang vang, the Third Emperor, reigned 26 Years.

Cycle 22.
Year be-
fore Christ
1077.

THIS Emperor was very peaceably inclin'd, and his Reign was free from Wars both at home and abroad, and from thence he was surnamed the *Pacifick*: He was a great Lover of Agriculture, which was brought to great Perfection in his Days. He died the twenty fifth Year of the Cycle, and was succeeded by his Son *Tchao vang*.

Tchao vang, the Fourth Emperor, reigned 51 Years.

Cycle 23.
Year be-
fore Christ
1017.

ONE single Passion, to which this Prince was intirely devoted, eclipsed all his Virtues. He was so given to Hunting that he neglected intirely the Affairs of the Empire, being continually engaged in that Exercise, and follow'd by an Army of Hunters and Dogs, which spoiled the whole Country, and ruined his People, who were continually lamenting to see their finest Harvests overrun by Horses and Dogs. This ill Conduct drew an universal Hatred upon him, and brought him to an untimely Death, for his Subjects conspired against his Life, and invented the following Stratagem to prevent their being discover'd. Knowing that the Emperor in returning from hunting was oblig'd to cross a River which was pretty broad, and that there were Boats ordered to wait upon him, they prepar'd one so built that they knew it would immediately fall in Pieces; the Emperor went into it with some of his Nobles, and before they had got to the middle of the River, the Boat separated and sunk at once, and the Emperor and all his Attendants were drowned. Thus perished this Prince the sixteenth Year of this Cycle, and was succeeded by his Son *Mo vang*.

It is said that in the sixteenth Year of his Reign, and the forty first of the Cycle, the Author of the abominable Sect of *Bonzees*, and of the Doctrine of *Metempsychosis*, was born in *India*, whose Name was *Fo*. This Idolatrous Sect was first introduced into this Empire the sixty fifth Year after Christ, under the Protection of the Emperor, which shall be related in its proper Place.

Mo vang, *the fifth Emperor, reign'd 55 Years.*

THE great Virtues of this Prince, and Disposition to do Justice, soon gain'd him the Affection of his Subjects. Some of the Barbarians of the Southern Parts having revolted, he sent an Army against them, commanded by *Kao fou*, who entirely defeated them, and the Emperor rewarded him with the Principality of *Tchao* in the Province of *Chan si*.

This Success encourag'd him to lead his victorious Arms against the *Tartars*; his Son-in-law endeavour'd to dissuade him from it, which he gave no Attention to, but march'd at the Head of a powerful Army to the Borders of *Tartary*. The *Tartars* hearing of his March, withdrew into the Heart of their Country, with their Tents and Cattle: The Emperor finding no Enemies to fight with was oblig'd to return, after having fatigu'd and impair'd his Army with long and troublesome Marches.

Fo, the Author of the Idolatrous Sect mentioned before, died in *India* the ninth Year of the Cycle. Cycle 24.
Year be-
fore Christ
957.

The Emperor died the eleventh Year of the Cycle, and was succeeded by his Son *Kong vang*.

Kong vang, *the Sixth Emperor, reign'd 12 Years.*

THIS Prince began his Reign with an Action so cruel and barbarous, that it would have been a perpetual Blot upon him, if his future Conduct had not greatly made amends for it.

He

He often used to walk by the side of a Lake, which was in a Country called *Mie*, where the finest Women of the Country frequently walk'd, with three of whom he fell desperately in Love, but they being warned of the Danger they were in absented themselves, and went no more to the Walk : With this the Emperor was so enraged, that he commanded all the Inhabitants of *Mie* to be immediately massacred. He repented this cruel Action all the Days of his Life, and performed many great Acts of Justice and Equity, which took off the Odium that it had brought upon him, and made him rank'd amongst the best of Princes. He died the twenty third Year of the Cycle, and was succeeded by his Son *Ye vang*.

Ye vang, the Seventh Emperor, reigned 25 Years.

THE Memory of this Prince had been buried with him, if his Negligence had not given the Poets of his Time matter of Rallery, by whose satirical Descriptions he is only known. He died in the forty eighth Year of the Cycle, being despised of all Men, and without being able to secure the Crown to his Children, his Brother *Hiao vang* usurping it by Violence.

Hiao vang, the Eighth Emperor, reigned 15 Years.

THIS Usurper maintain'd himself peaceably on the Throne by his Merit and Address : He was over fond of Horses, and spent large Sums of Money in keeping and buying great Numbers of them ; and he gave a Sovereignty to one *Fi chou*, a Groom whom he highly esteem'd for his Skill in his Business, which in time prov'd to be the Ruin of his Family ; for one of the Off-spring of this Groom was the Founder of the following Dynasty, as shall be shew'd hereafter. *Hiao vang* died the third Year of the Cycle, and *Y vang* succeeded him.

Y vang, the Ninth Emperor, reigned 16 Years.

THE Irregularities of this Prince's Conduct, and his want of Judgment, rendered him contemptible to all his Subjects; he was so timorous, that he could neither make any answer to his Ministers when they came to him for Orders, nor give Audience to foreign Ambassadors, nor receive in publick the Homages of tributary Princes. He died the nineteenth Year of the Cycle, and was succeeded by his Son *Li vang*.

Lia vang, the Tenth Emperor, reigned 51 Years.

THIS Prince was proud, self conceited, prodigal and cruel; the Wealth of his Subjects, which he drew from them through Exactions, could scarcely satisfy his Passion for Riches, which he spent lavishly and without Judgment: The Misery of his Subjects was extreme, and nothing was heard but Complaints and Murmurs. These Clamours and Repinings of an oppress'd People only increased his Fury, and he punish'd, with the utmost Severity, those whom he suspected to be at the Head of the Malecontents.

As he was conscious how odious he had made himself to his Subjects, he suspected that all their Discourse was on his ill Conduct, and therefore he forbid them on Pain of Death to converse together, or even whisper to one another, so that you might see all the Inhabitants walking the Streets with Eyes cast down, in mournful Silence, and shunning each other.

Tcha kong, one of his most faithful Ministers, frequently advis'd him to desist from these arbitrary Proceedings, telling him that the forced Silence of his Subjects seem'd to forebode something more dangerous, than if they had the open Liberty to complain.

The Prediction of this wise Minister prov'd but too true; the fifty second Year of the Cycle the despairing People all revolted, and rushed into the Imperial Palace, in order to assassinate the Tyrant; but
not

not finding him there, he having fled at the first Rumour of the Tumult, they murdered all his Family, excepting his youngest Son, whom *Tchao kong* had secretly convey'd to his own House, in order to conceal him from the Rage of the Multitude; but hearing that one of the Sons of the Emperor was concealed at *Tchao kong*'s, they besieged his House, and demanded him with Threats; however he refused to give him up, and at last deliver'd them his own Son instead of him, whose Throat they inhumanly cut before the Father's Face.

Li vang henceforward lived in Obscurity, a Wanderer and Fugitive: *Tchao kong* tried the utmost of his Power to appease the People, and to re-establish him on the Throne, but he could not succeed in it, so that the Throne was vacant for some Years.

Suen vang, the *Eleventh Emperor*, reigned 46 Years.

Cycle 26.
Year before
Christ,
837.

LI VANG died in his Exile, the Tenth Year of the Cycle, and the Throne was filled by the young Prince *Suen vang*, whom *Tchao kong* had saved from the Fury of a revolted People. This Minister by degrees brought the People to Obedience, and to acknowledge *Suen vang* Emperor after the Death of his Father. As he was then very young, *Tchao kong* and another Minister were appointed to be his Tutors, and to take Care of his Education. These two Ministers acquitted themselves of this important Employ with great Zeal and Fidelity, and their Royal Pupil was equally tractable on his Part. He recalled to Court numbers of wise Men and Philosophers, who either through the Cruelty or ill Conduct of the former Emperors had been oblig'd to retire into Deserts and Mountains.

Some of the Nations, who were to the Southward of *China*, near the great River *Yang tse kiang*, having taken the Advantage of the Independency in which they lived, plundered the Neighbouring Provinces, against whom *Suen vang* sent an Army commanded by

by excellent Officers, who forced them to submit to the Laws and Customs of the Empire.

This Prince died the fifty-sixth Year of the Cycle, and his Son *Yeou vang* succeeded him.

Yeou vang, the Twelfth Emperor, reign'd 11 Years.

THIS Prince had none of the good Qualities which were admir'd in his Father, but had very great Faults, which made him contemptible to his People.

He was desperately in love with a Concubine called *Pao fsee*, for whose Sake he put away the Empress and her Son, who was the lawful Heir to the Crown, in order to put in his Place the Son which he had by his Concubine: The Empress, with the Prince retir'd to his Uncle, who had the Government of the Province of *Chen si*. Cycle 27.
Year be-
fore Christ,
777.

Notwithstanding this *Yeou vang* had no great Pleasure in the Enjoyment of his beloved *Pao fsee*, because she was naturally of a very splenetick and melancholy Temper, altho' he had recourse to all sorts of Amusements that might inspire her with Gaiety and Mirth.

He was then at War with the Eastern *Tartars*, and had given Orders that when the Soldiers saw Fires lighted they should immediately take to their Arms, and attend his Person. This Signal, which was never used but in case of Necessity, he looked on as a proper Diversion for the Object of his Love, who was highly delighted to see the Hurry that the Soldiers were in to run to the Emperor when the Fires were lighted, in order, as they thought, to defend him against the Enemy, and then to see how surpriz'd and astonish'd they look'd at their Disappointment, after all their needless Flutter and Fatigue.

Nevertheless the Emperor was displeas'd that his Son had abandoned him, and sent an Order to his Brother to bring him to him immediately: His Brother answer'd, that he would obey his Orders as soon

as the young Prince should be declar'd lawful Heir of the Empire ; which so provok'd *Yeou vang*, that he immediately declar'd War against him.

This Prince, not being in a Condition to stand out against the Forces of the Emperor, join'd the *Tartars*, and in the night-time attack'd the Imperial Camp : The Fires were immediately lighted, but as this Signal had deceiv'd the Soldiers so often before, they disregarded it, and look'd on it as the ordinary Diversion of *Pao ssè* : In the mean time the Camp was forc'd, and the Emperor slain. This happen'd the seventh Year of the Cycle, and *Ping vang* his Son succeeded him in the Empire.

Ping vang, the Thirteenth Emperor, reigned 51 Years.

THE *Tartars*, who were introduced into the Empire, took advantage of the Confusion which the Emperor's Death had caused among the *Chinese* Troops ; they plunder'd wherever they came, and made divers Conquests. The tributary Princes being alarm'd at it, united their Forces in order to oppose them, and prevent their own Ruin : Among these Confederate Princes, the Kings of *Tsin* and of *Ouei* distinguish'd themselves for their Valour, and drove the *Tartars* from the Conquests they had made.

THIS Success put an end to a foreign War, but gave rise to civil Commotions more dangerous than that : These two Kings kept in their Possession the Conquests of which they had depriv'd the *Tartars*, and refus'd to pay Homage to the Emperor, under colour that he had lent them no Assistance. This Example produced fatal Consequences, which the Emperor brought on himself, by removing his Court from the Province of *Chen si to* that of *Ho nan*.

This Caution was imputed to the Fear wherewith the melancholy Fate of his Father had inspir'd him ; and it was not doubted but his retiring farther from the Neighbourhood of the *Tartars*, shew'd he was more careful

careful of his own Person than of the Safety of the Empire: Several tributary Princes follow'd the Examples of the Kings of *Tsi* and *Ouei*, and made themselves independant.

There were three especially that signaliz'd themselves by their Usurpations, and founded three considerable Kingdoms. The King of *Tsi* took the Southern Part of the Province of *Chan tong*: The King of *Tsou* seiz'd the Provinces of *Hou quang* and *Kiang si*, and the King of *Tsin* usurp'd the greater Part of the Province of *Chen si*. These three Princes having now no Master follow'd the Dictates of their Ambition, and seeking to enlarge their Dominions made War against each other; the Emperor indeed endeavour'd to put a Stop to these Disorders, and enjoyn'd them to live in Peace, but they despis'd his Authority.

These Wars lasted several Ages, and were not ended in the Time of the celebrated Philosopher *Confucius*, who from hence begins his History, which he has intituled *Tchun Tsiou*.

The Emperor died the fifty-eighth Year of the Cycle, and was succeeded by *Houan vang* his Brother's Son.

Houan vang, the fourteenth Emperor, reigned twenty-three Years.

HOUAN VANG ascended the Throne at this Cycle 28. difficult Conjunction, and earnestly endeavour'd to Year before Christ, bring the tributary Princes to their Obedience by 717. gentle Means; but they proving ineffectual he had recourse to Arms, which Method was as unsuccessful as the former, for he was wounded and his Army defeated; so that finding his Endeavours to re-establish his Authority in the revolted Provinces were in vain, he was oblig'd to content himself with preserving the Provinces that acknowledg'd him: He died the twenty-first Year of the Cycle, and his Son *Tchuang vang* succeeded him.

Tchuang vang, *the Fifteenth Emperor, reigned fifteen Years.*

THIS Prince came to the Crown contrary to the Will of his Father, and several of his Ministers, the late Emperor having named for his Successor the Son of one of his Concubines, called *Keou*; but one of the principal Persons of the Court persuaded the Grandees, and many Ministers of State, to acknowledge for Emperor *Tchuang vang* the lawful Heir.

Notwithstanding this *Keou* had a Party on his Side, which form'd a Conspiracy in his Favour that was three Years before it was discover'd, the Chief of the Conspirators being one of the Council, and a Person of Credit: The Minister, who had taken so much Pains to place *Tchuang vang* on the Throne, persuaded him to take no Notice that he was acquainted with the Conspiracy, but to send for the chief Conspirator, as if he wanted his Advice on some important Affair, and then to have him murder'd; which was accordingly put in Execution by the hands of a Soldier, who had taken upon him to perform it. *Keou* finding that the Conspiracy was discovered fled to the King of *Yen*; his Flight, and the Death of the chief Conspirator, secured the Possession of the Crown to the Emperor.

But the revolted Princes constantly maintain'd their Independency, and even the King of *Tsi*, through the Advice of his *Calao*, or Prime Minister, called *Quent tchu*, got such Credit among those Princes, that they respected him as if they had depended entirely upon him, and would undertake no Affair of Moment without his Approbation.

The Emperor dying in the thirty-sixth Year of the Cycle, *Quent tchu* had such an Influence over the Ministers and Grandees of the Empire, that he obtain'd the Consent of the greater Number of them in favour of *Li vang*, a Relation of his Master, and descended

scended from a younger Brother of the Imperial Family called *Tcheou*, and he was accordingly elected Emperor.

Li vang, the Sixteenth Emperor, reigned five Years.

THE Crown, by natural Right, descended to one of the Nephews of the late Emperor, but he was excluded from it by the Election of *Li vang*, who was supported by the King of *Tsi* his Relation. This tributary Prince enlarg'd his Power to the great Prejudice of the Imperial Authority, and usurp'd the Title of *Pa*, that is to say, the Chief of other Princes, the greatest Part of whom acknowledg'd him in that Quality; but this Title lasted but one hundred Years, and then was abolish'd. *Li vang* died the forty-first Year of the Cycle, and his Son *Hoei vang* succeeded him.

Hoei vang, the Seventeenth Emperor, reigned twenty-five Years.

THE first six Years of this Reign were peaceable, but this Tranquillity was soon disturb'd by the *Tartars* who inhabit the North Part of the Province of *Chan si*, against whom the Emperor sent an Army commanded by the King of *Tsi*: This Army attacking them while they were besieging *Tai tong fou*, gave them an entire Defeat, and forc'd them back into their own Country.

It is said that the Kingdom of *Japan* began to be govern'd by Kings in the fifty-eighth Year of the Cycle, and the sixteenth of this Emperor's Reign.

The Emperor died the sixth Year of the Cycle, and he was succeeded by his eldest Son, called *Siang vang*.

Cycle 29.
Year before Christ,
657.

Siang vang, the Eighteenth Emperor, reigned thirty-three Years.

SIANG VANG, altho' very young, observ'd

in his Father's Time, that the King of *Tsi's* Ambition was without Bounds, that his Authority increas'd daily, and that he aim'd at making himself Master of the Empire; therefore as soon as this young Prince had ascended the Throne, he resolv'd to restrain his ambitious Designs; but as he could not effect it by force of Arms, he made use of the following Stratagem, which prov'd successful.

The King of *Tsi*, through the Intrigues of his Prime Minister, had assembled all the Sovereigns that were subject to the Imperial Crown: This Assembly was a kind of Convocation of the States, which none but the Emperor had a Right to summon; his Design was to engage these Princes to acknowledge him for their Sovereign.

When the Time came that the Assembly was to be held, the Emperor sent a skilful Embassador thither, with Letters to the Assembly: The Order of the Ceremony is, that when a Letter comes from the Emperor, it should be placed on a Table magnificently adorn'd, and that the same Honours should be paid to it as if the Emperor was present; before the Letter was open'd, the Ceremony was perform'd by all the tributary Princes, except the King of *Tsi*, who seem'd to be at a stand whether he should do it or not; but at last, through the Advice of his Prime Minister, he perform'd it, and by that Act gave a publick Acknowledgment of his Submission to the Emperor; and this was a great Step to confirm the other Princes in a due Subjection to the Emperor.

Siang vang was beginning to enjoy the Pleasures of Peace, when new Troubles put an end to it; his Son, call'd *Cho tai*, left his Court the fifteenth Year of the Cycle, went to the King *Tsi*, and put himself under his Protection, and in the mean time a tributary Prince of the Province of *Chen j*, openly revolted, but the Emperor soon defeated him, with the help

help of an Army of *Tartars*, for he had married the Daughter of their Chief.

The King of *Tsi* died soon after, so that being now delivered from all his Enemies he divorced the Daughter of the Chief of the *Tartars*, whom he had marry'd for Political Reasons, under pretence that she was a Stranger.

The Chief of the *Tartars*, being highly provok'd at this Affront, resolv'd to be reveng'd; he sent therefore to *Cho tai*, and promis'd to make him Emperor if he would join with him, which he did, and they both carry'd the War into the Metropolis of the Empire, which the Emperor was obliged to quit, and fly for his Life: *Cho tai* caused himself to be proclaimed Emperor, while his Father wander'd about like a Fugitive, imploring the Assistance of the tributary Princes.

He receiv'd from them the Succours he expected, with which he form'd two Armies, one of them besieg'd the Metropolis, enter'd it in Triumph, and punish'd with Death the rebellious Prince; the other Army defeated the *Tartar*, and re-establish'd *Siang vang* upon the Throne.

This Event happen'd the seventeenth Year of the Cycle, when the Empire was restor'd to its former Splendour, and the Emperor enjoy'd it peaceably to his Death, which happen'd the thirty-ninth Year of the Cycle, and his Son *King vang* succeeded him.

King vang, *the Nineteenth Emperor, reigned six Years.*

THE Empire began to flourish when this Prince took Possession of it; but his Reign was too short for the Good of his People, who were always praising his Mildness, Wisdom, and Moderation. He dy'd the forty-fifth Year of the Cycle, and left his Crown to his Son *Quang vang*.

Quang vang, *the Twentieth Emperor, reigned six Years.*

THIS Reign was as short, and as much applauded by the People as the preceding. *Quang vang* had inherited all the great and good Qualities of his Father, and the new King of *Tsi* was not in a Capacity to cause any Disturbance, being hated of his Subjects because of his Cruelties, and his Negligence of the Government. The Emperor dy'd the fifty-first Year of the Cycle, and was succeeded by his Brother *Ting vang*.

Ting vang, the Twenty-first Emperor, reigned twenty-one Years.

THIS Prince kept the Empire in Peace, and took care the Laws should be put in Execution.

On the fourteenth Day of the ninth Month, in the fifty-fourth Year of the Cycle, *Lao kiun* was born in the Province of *Hou quang*; he is the Founder of one of the two principal Sects which have infected the Empire, and of which I shall speak hereafter.

His Opinion was, that the Soul died with the Body; that the Happiness of Man consisted in Voluptuousness; and confining all Happiness to this Life, he pretended to have found out a Way to prolong it beyond its natural Course, which Opinion caused these Sects to be called, *The Sects of Immortals*. They were received with Joy by the Grandees, who flatter'd themselves that by embracing them they should prolong their Days.

However, there is reason to believe that the Founder of this impious Sect confess'd a Supreme Being, which he called *Tao*; for he says, in one of his Treatises, That this *Tao* has no Name that is suitable to him; that he created the Heaven and the Earth; that he is incorporeal; and that, tho' he is himself immoveable, he gives Motion to all things: This

has

has occasion'd some to think, that his Doctrines have been corrupted by his Disciples. He dy'd at the Age of eighty-four Years.

THIS Emperor dy'd the twelfth Year of the Cycle, and his Son *Kien vang* succeeded him.

Cycle 30.
Year be-
fore Christ,

Kien vang, the Twenty-second Emperor, reigned fourteen Years.

597.

THIS Prince, by his Wisdom and Prudence, preserv'd the Grandeur and Glory of the Empire; and in his Reign two dangerous Opinions of the Philosophers began, which made a great Noise, and were both of them refuted.

These two Philosophers Names were *Yang* and *Me*; the former said, That all Men should be loved alike, as well Strangers as those that were nearest akin; the latter would have every Man to mind no body but himself, nor be concern'd about the Welfare of the rest of Mankind, nor even of the Emperor himself.

History does not mention the Kingdom of *Ou* till this Reign, it is now called *The Province of Kiang nan*.

The Emperor died the twenty-sixth Year of the Cycle, and was succeeded by his Son called *Ling vang*.

Ling vang, the Twenty-third Emperor, reigned twenty-seven Years.

THE *Chinese* History relates, that this Prince was born with Hair on his Head, and a Beard on his Chin; and he is chiefly prais'd for his Wisdom and Prudence in having preserv'd his Authority, and the Peace of the Empire, when all the tributary Princes were at War against each other.

The forty-seventh Year of this Cycle was remarkable for the Birth of *Confucius*, whom the *Chinese* respect as the greatest Philosopher of their Nation: He was born in the Province of *Chan tong*, the fourth

Day

Day of the eleventh Month: His Father died when he was but three Years old, whose Name was *Cho leang ho*, and was First Minister in the Principality of *Tsou*. The Emperor died the fifty-third Year of the Cycle, and was succeeded by his Son called *King vang*.

King vang, the Twenty-fourth Emperor, reigned twenty-five Years.

THIS Emperor is blam'd for his great Negligence of the Government of the Empire, which occasion'd that the King of *Ou* sent no Ambassadors to the Imperial Court, but to the Court of *King lou*, who was of the Family of *Tcheou*.

Cycle 31.
Year before Christ,
537. *Confucius* marry'd, being nineteen Years of Age, but shortly after he divorced his Wife, that he might attend his Studies with greater Application, and in a few Years he made such a Progress in them, that he became the most learned Doctor of the Empire.

He died the eighteenth Year of the Cycle, and was succeeded by his Son, called *Men vang*: This Prince reign'd but few Months, in which time he had a Son born, whose Birth gave Life to two notorious Factions in the Empire.

The Grandees of the Court declar'd this new-born Child Emperor, and named Guardians to govern the Empire in his Minority, while some of the Governors of the Provinces proclaim'd the Brother of *Meng vang* Emperor: They proceeded to take up Arms, but this last Faction being the strongest, took the Metropolis, and plac'd *King vang* on the Throne, and tho' his Name is the same as his Brother's, yet it is written in different Characters, and has a different Signification.

King vang, the Twenty-fifth Emperor, reigned forty-four Years.

CONFUCIUS had attain'd already such great
Repu-

Reputation, that he was follow'd by three thousand Disciples, of which seventy two were distinguish'd by their Learning; and in this last Number there were ten, who were so accomplished in all sorts of Knowledge, that they were called by way of excellence *The ten Philosophers*.

The thirty-eighth Year of the Cycle *Confucius* was preferred to be Prime Minister of the Kingdom of *Lou*, his Native Country: Through his wife Counsels the Face of Affairs changed; Candour, Justice, Equity, and all other civil Virtues flourish'd during his Administration, which continued not very long, the King of *Lou* having given himself up to all sorts of Voluptuousness to please a Mistress, which the Minister of the King of *Tsi*, who had murder'd his Master and usurp'd the Crown, had sent him for a Present.

Confucius finding that he could not long preserve Justice, Equity and good Order, and that the King would no longer follow his good Advice and Counsels, lay'd down his Place of Prime Minister, and retir'd out of the Kingdom.

The War among the tributary Princes still continued; the King of *Ou* was destroy'd by the King of *Yue*. The fifty-second Year of the Cycle, the Family of *Tjao*, who had had twenty five Kings in the Space of six hundred and thirty six Years, was entirely extinguish'd by the King of *Song*. *Confucius* ends about this Time the History of the Wars of the tributary Princes, which had lasted two hundred Years.

Confucius died the fifty-ninth Year of the Cycle, in the seventy-third Year of his Age, and the forty-first of this Reign.

The *Chinese* pay the greatest Veneration to the Memory of this Philosopher; they look on him as the Master and Doctor of the Empire. His Works have such a great Authority, that if any body offer'd to make the least Alteration in them, he would be liable

liable to Punishment. Whenever any Disputes arise in point of Doctrine, and a Quotation is made out of his Works, it immediately decides the Dispute.

His Descendants enjoy the greatest Privileges, and whatever Revolutions have happen'd in the Empire, these Privileges have always subsisted: His Progeny are in being still.

In the sixtieth Year of the Cycle, the Kingdom and the Family of *Tchin*, who had had twenty four Princes in the Space of six hundred and forty-five Years, was entirely destroy'd by the King of *Tsou*.

Cycle 31.
Year be-
fore Christ
477.

The Emperor died the second Year of this Cycle, and left his Crown to his Son called *Yuen vang*.

Yuen vang, the twenty-sixth Emperor, reigned seven Years.

IF the Reign of this Emperor had been longer, the Power and Reputation of the Empire had been compleatly re-establiſh'd through the Wisdom and Mildness of his Government; the ancient Laws of his Predecessors were beginning to revive, and most of the tributary Princes were return'd to his Obedience, excepting the King of *Lou*, who refus'd to come to the Assembly of the States which the Emperor had convened, pretending that he was not a Vassal of the Empire: The Emperor caus'd him to be proscrib'd as a Rebel, which is the first Instance of that kind.

The Prime Minister of that Prince being discontented came to the Emperor, who gave him the command of an Army, with which he fought several Battl'es, conquer'd almost the whole Province, and sent Ambassadors with Presents to the Emperor, and desir'd of him the Investiture of that Province, which was granted him on condition to render the ordinary Homage and Tributes.

The Kingdom of *Ou*, which had subsisted during six hundred and fifty Years, under twenty petty Kings, was abolished at that Time by the King of *Yue*.

Yuen

Yuen wang died the ninth Year of the Cycle, and was succeeded by his Son *Tching ting wang*.

Tching ting wang, the *Twenty-seventh Emperor*, reigned *twenty-eight Years*.

WHEN this Prince ascended the Throne, he found the Empire almost restor'd to its ancient Splendour, and maintain'd the Dignity of it by his Prudence.

After the Death of the Empress he liv'd in Celibacy, an Example of Continency which was no less admired, than the Rarity of it ; from whence he was furnished the *Chaste*.

The Emperor died the thirty-seventh Year of the Cycle, leaving three Sons who were old enough to reign : The eldest called *Ngan* succeeded him, but he reign'd only three Months, and was murdered by his Brother *Sou*, who reigned only five Months, and was murder'd by his younger Brother *Kao wang*, who ascended the Throne without Opposition.

Kao wang, the *Twenty-eighth Emperor*, reigned *fifteen Years*.

ALTHO' this Prince had usurp'd the Crown without Opposition, yet the barbarous Action, by which he had made his way to it, disgrac'd him throughout the Empire, and was a Pretence for most of the tributary Princes to refuse to pay him the usual Homage, or to acknowledge him for their Sovereign.

He had a Brother called *Huan kong*, whom he removed from Court, by giving him a Principality in the Province of *Ho nan*. One of his Descendants was the last Emperor of the Dynasty *Tcheou*.

Kao wang died the fifty-second Year of the Cycle, and was succeeded by his Son *Guei lie wang*.

Guei lie vang, the *Twenty-ninth* Emperor,
reigned *twenty-four* Years.

ABOUT this time the cruel Wars between the tributary Princes began again, and lasted near 300 Years: The Historians call these Times *Tchen koue*, or the *warlike Ages*.

Each Prince aimed at the Empire, and endeavour'd to destroy his Rival: The Emperors had scarcely any thing left them except their Dignity, and they soon lost both their Authority and their Provinces. The Kingdom of *Tsin* had been divided among four Princes, one of whom overcame the rest, and got the Kingdom into his own Hands. His Son *Tchi sang*, who succeeded him, was a proud, ambitious Prince, he quarrel'd with the Kings of *Han*, of *Guot*, and with the King of *Tchao*, in order to deprive them of their Dominions, which obliged these three Kings to unite their Forces for their Preservation against him, whereby his Army was defeated, and himself slain, and the King of *Tchao* took his Kingdom, and entirely destroy'd his Family.

There was another War between the King of *Lou* and the King of *Tsi*, the former gave the Command of his Army to a great General called *Ouki*, who defeated the King of *Tsi*, and obliged him to make Peace with his Master.

The Emperor died the sixteenth Year of the Cycle, and his Son *Ngan vang* succeeded him.

Ngan vang, the *Thirtieth* Emperor, reigned *26* Years.

HISTORY relates nothing remarkable of this Emperor, excepting the Number of Years that he reigned, and gives only an Account of the Wars between the tributary Princes, which for brevity sake I shall pass over.

The Emperor died the forty-second Year of the Cycle, and was succeeded by his Son *Lie vang*.

Lie

Lie vang, *the Thirty-first Emperor, reigned 7 Years.*

THE Empire decay'd daily, and the Imperial Family was on the Brink of ruin. All the tributary Princes maintain'd themselves in independance; and when this Prince ascended the Throne, there was none but the King of *Tsi* who paid him Homage.

The same Year that he came to the Crown, the Kingdom of *Tching*, which had been govern'd by twenty three Princes, in the space of four hundred and thirty two Years, was destroy'd by the King of *Han*.

The forty-second Year of this Cycle was remarkable for the Birth of the Philosopher *Meng tsee*, commonly known by the Name of *Mencius*, who is esteem'd the wisest of the *Chinese* after *Confucius*.

Lie vang died without Issue in the forty ninth Year of the Cycle; his younger Brother *Hien vang* succeeded him.

Hien vang, the Thirty-second Emperor, reigned forty-eight Years.

THIS Prince had scarcely any thing else but the empty Title of Emperor: The tributary Princes not only refus'd to acknowledge him for their Sovereign, but also threaten'd to declare War against him if he oppos'd their Designs, or blam'd their Conduct.

They being prepossessed with an Opinion, that the Crown belonged to the Possessor of the nine Vases of Copper, which the great *Yu*, Founder of the first Dynasty, had caused to be made, every one of the tributary Princes strove to get the Possession of them, in order to usurp the Imperial Authority. *Hien vang*, to defeat their Designs, was oblig'd to throw them into a deep Lake, from which it was impossible to get them out.

Mencius was now thirty-six Years old, and was in the highest Reputation, and had seventeen Disciples that follow'd him; he travell'd over different Kingdoms

doms and Countries, especially those of *Guei* and of *Tsi*, instructing Princes how to govern their Subjects, and the Subjects in their Duty towards their Princes; and also in the Virtues that they ought to practise in their private Capacities.

Hien vang died the thirty-seventh Year of the Cycle, and was succeeded by his Son *Cbin tsin vang*.

Chin tsin vang, the *Thirty-third Emperor*,
reigned six Years.

IF this Prince had had Strength and Courage enough to have taken Advantage of the Divisions, which were among the tributary Princes, doubtless he would have restor'd the Empire to its former Grandeur and Glory; but his Cowardise and Sloth, in which he exceeded his Predecessor, did not contribute a little to the Abasement of his Dignity, and to the Annihilation of his Authority, while the King of *Tsin* increased both his Authority and Dignity, and had the Imperial Authority tho' not the Dignity, keeping the other Princes in Subjection to him.

These five Kings, viz. the King of *Tsou*, *Tchao*, *Han*, *Guei*, and *Yen*, joyn'd their Forces together in order to oppose his formidable Power; but the King of *Tsin* defeated their Army, and might have depriv'd them of their Kingdoms, if an Object of greater Interest had not called him elsewhere.

Two Princes of the Western Part of the Province of *Se tcbuen*, who were independant of the Empire, were at War against one another, and each of them demanded Aids from the King of *Tsin*; accordingly he went with his Army and joyn'd one of them, and defeated the other, and oblig'd the Prince likewise, whom he had succour'd, to pay him a yearly Tribute; the King of *Guei* was forc'd to pay him Tribute, and the same Respect as if he had been the Emperor.

The Emperor, who had been an idle Spectator of all the Victories of King *Tsin*, died the forty-third Year of the Cycle, and was succeeded by his Son *Ngan vang*.

Ngan

Ngan vang, *the Thirty-fourth Emperor, reigned Fifty-nine Years.*

ALTHO' this Prince's Reign was long, yet it was not successful, for when he came to the Throne the Imperial Authority was almost annihilated; and tho' he neither wanted Skill nor Prudence, yet the State was too weak to undertake any thing against such a powerful Prince as the King of *Tsin*.

Mencius died the ninth Year of this Cycle, in the eighty-fourth Year of his Age, and is look'd upon as the greatest Philosopher of the Empire, except *Confucius*: His Works are held in great Veneration, and his Descendants enjoy great Privileges. Cycle 35.
Year be-
fore Christ
297.

The King of *Tsin* follow'd his ambitious Designs, and insensibly clear'd the way to the Empire by underhand fomenting Discord among the tributary Princes, that they might mutually destroy each other: When they were at Variance and ask'd Succours from him, he would furnish Troops to one that he might thereby destroy the other. Thus the Kingdom of *Song*, which had subsisted 381 Years, under thirty two Princes, was destroy'd by the Kings of *Tsi* and *Tsou*; and the Principality of *Lou*, which had been govern'd by thirty-four Sovereigns, was destroy'd by the King of *Tsou*, and he himself invaded the Territories of the King of *Guei*, whom he made tributary to him.

After all this *Tchao siang*, King of *Tsin*, no longer conceal'd his Design upon the Imperial Crown, but offered to the Sovereign Lord of Heaven a Sacrifice, with the same Ceremonies which none but the Emperors were allow'd to perform, by which publick Act he openly declar'd his Pretensions to that Sovereign Dignity.

At that time there was no Prince powerful enough to dispute with him the Imperial Dignity, except the King of *Tsi*, but *Tchao Siang* entirely defeated him, and immediately he sent Part of his Army to de-

throne the Emperor, whose Army was so small that it was immediately defeated, and this unfortunate Prince was forc'd to implore the Clemency of the Conqueror, and to acknowledge him for his Sovereign, yielding to him the few Towns that remained in his Hands. This Submission saved him his Life, which he ended in the Province of *Chen si* the Year following.

As soon as the Emperor's Misfortune was publickly known, several of the Princes, particularly the King of *Han*, hasten'd to pay Homage to the King of *Tsin*: But the Provinces which had not acknowledged him for their Emperor, elected *Tcheou kiun*, one of the Grandsons of the Brothers of *Kao vang*, the twenty-eighth Emperor.

Tcheou kiun, the Thirty-fifth Emperor, reign'd seven Years.

THE forty-third Year of the Cycle, *Tcheou kiun* took the Title of Emperor, and gathered Forces on all sides to make head against the Usurpers, demanding Aids from the Kings of *Tsi*, *Tsou*, and *Guei*; but these Princes fearing *Tchao siang* refus'd to aid the Emperor.

Tcheou kiun finding himself forsaken, and out of hopes of maintaining himself on the Throne, abdicated the Crown, and lived a private Life. Thus ended the Dynasty of *Tcheou*.

Tchao siang did not long enjoy the Authority which he had usurp'd, but died before the Abdication of the Emperor; his Son *Hiao ven vang* died the same Year, and left the Imperial Crown to his Son called *Tchouang siang vang*, who was the Founder of the fourth Dynasty.

The Fourth Dynasty, called Tsin, which had four Emperors in the space of forty-three Years.

Tchuang siang vang, the First Emperor, reigned three Years.

THE beginning of this Prince's Reign is remarkable by the Inroad which he made into the Territories of the King of *Guei*: At first he won several Battles, which alarm'd the other Princes, who, fearing that after he had got the Empire he would depose them, and seize their Dominions, five of these Princes, *viz.* the King of *Han*, *Tsou*, *Yen*, *Tchao*, and *Tsi*, joyned the King of *Guei*; their Army consisted of 200,000 Men, who defeated the Emperor's Army, and oblig'd him to retreat. During these Transactions the Emperor died, and left the Crown to his adopted Son called *Chi hoang ti*, who took Possession of it, the fifty-second Year of the Cycle. The *Chinese* History says that he was born in the twelfth Month after his Conception.

Chi hoang ti, the Second Emperor, reigned 37 Years.

IF the Confederacy which the six Kings; that I have already mention'd, had continu'd, no doubt but that they would have been able to oppose the Forces of *Chi hoang ti*; but their Pride and Ambition soon ruin'd that Alliance which they had made for their common Safety, for they enter'd into a War against each other, and so weaken'd themselves, that they soon became a Prey to *Chi hoang ti*, who subdu'd them one after another, cutting the Throat of each of those Princes when he had conquer'd them, and putting to Death all the Males of their Families, excepting the King

of *Tsi*, whom he reserv'd for a more cruel and inhuman Punishment; for he shut him up in a Grove planted with Pine-Trees, sending him as much Victuals as would hardly subsist him. This unfortunate Prince being oppress'd by Fortune, refus'd to eat any of the Provisions which they brought him, and starv'd himself to Death.

He sent a Colony of 300 young Men, and as many young Women, into the *Japan* Islands, under the Conduct of a Sea-Captain, who made himself Sovereign of those Islands; and the People of *Japan* to this Day boast that they are of a *Chinese* Extraction.

Cycle 36. *Cbi hoang ti* having visited his Empire, and finding that the Northern Provinces, especially those of Year before Christ *Pe tche li*, of *Chan si*, and of *Cbensi*, were exposed to the Incurfions of the *Tartars*, he sent an Army against them, and drove them a great way into *Tartary* beyond the Frontiers of the Empire: He likewise immediately began to put in Execution the Scheme he had form'd to build a Wall, which reach'd from the Sea to the Extremities of the Province of *Cbensi*.

In the forty-second Year of the Cycle, he caus'd Ships loaded with Iron to be sunk into the Sea to secure the Foundation; one third Part of the Men in the Empire, who were able to work, were employ'd at it: The Stones were joyn'd with a Mortar that was so hard that no Nail could be drove into it, and there were large Arches built for the Passages of Rivers, as also Forts built at proper Distances for Garrisons, and Gates to go into *Tartary*; it was so thick that seven or eight Horsemen could ride abreast on it. This Wall is almost all standing to this Day, and which is most surprizing, it was built in five Years time.

This stupendous Work was enough to immortalize this Prince; but it was not enough to satisfy his Ambition, for he was not pleas'd with the Comparisons

rifons which were made between him and his Predecessors; he pretended that he had eclipsed all their Glory, and resolv'd that Posterity should be ignorant of all their Actions excepting his own.

In order to compass his Design he publish'd a Decree, commanding all his Subjects on pain of Death to burn the Books call'd *King*, and all the Works of *Confucius*, wherein the Lives and Actions of the best Emperors were recorded; excepting from the Flames only those that treated of Architecture and Physick, accounting all Arts and Sciences, and all Learning to be of no Use, but rather an Encouragement to Idleness, and of dangerous Consequence to the State; whilst Agriculture, as he pretended, which was the Source of Happiness to the People, was neglected.

This Decree was executed by the Governors with the utmost Severity, and when Men of Learning were found with some of these valuable Books, they were immediately punish'd with Death: However some Copies of them were saved, as I have already mention'd in another Place. This Decree of the Emperor, and the Severity with which it was put in Execution, has made his Memory odious to Posterity to this Day, and the Loss of these ancient Monuments is much bewail'd by the *Chinese*.

The Emperor, after having been at War twenty-five Years, now enjoy'd an universal Peace: He made several new Laws, and abrogated others; but as he was not us'd to be at Rest, he resolv'd to make a second Progress through the Eastern Provinces of the Empire, and took his second Son with him. The Emperor fell dangerously ill, and died in the thirty-seventh Year of the Cycle.

Finding himself drawing near to his End, he writ a Letter to his eldest Son, declaring him Emperor, and delivered it, together with the Seals of the Empire, to his second Son, with a Charge to deliver them safely in-

to the Hands of the eldest Son ; but the Emperor was no sooner dead, than the young Prince resolv'd to place the Crown on his own Head: The only way to succeed in this Affair was to engage *Li Jsee*, the Prime Minister of *Chi hoang ti*, in his Party, who was a Man of great Authority in the Empire: When the first Proposal was made to this Minister he rejected it, but new Sollicitations being made to him, his own Interest, and the Merit of the young Prince, at last prevail'd with him; and through his Means the young Prince obtained almost all the Suffrages: The eldest Son of the Emperor having got together some Forces in order to maintain his Right, found that most of the Provinces had already acknowledged his younger Brother Emperor, and he was oblig'd to yield it up; but the Steps that he had taken were look'd upon as Crimes of High Treason, and he was order'd to kill himself.

Eul chi, the Third Emperor, reigned three Years.

THIS Prince, who was both a Usurper and a Murderer of his Brother, during the short Time that he reigned, shew'd how unworthy he was of the Crown: He chose for his *Colao*, or Prime Minister, the greatest Enemy of the Family of *Tsin*, who affect'd outwardly a great Zeal for his Person, though secretly he was endeavouring to extirpate all the Princes of this Race.

This Prince had told him several times, that Life being short he would pass it in the most voluptuous manner that he could, and would gratify all the Pleasures of his Senses without Restraint.

The *Colao* advis'd him to remove out of their Places all the Ministers and Governors which his Father had plac'd, they being the only Obstacle that might give him Trouble; the Emperor followed this pernicious Advice, and fill'd up all their Places by Persons who were entirely devoted to the *Colao*.

This

This Change caused many Complaints and Murmurs; the People were overburthen'd with Taxes to supply the Emperor's Expences in building Palaces, Parks, and fine Gardens.

One of the Generals of his Army, who had been sent into the Eastern Provinces to quell some Troubles, was the first that revolted, and engaged the Troops to proclaim for Emperor the Son of the eldest Brother, to whom the Right of the Crown belonged.

At this Juncture of Time there appeared an Adventurer, called *Lieou pang*, who had been a private Soldier, and who now headed a Troop of Vagabonds: He was endued with great Qualities, being courageous, mild, and moderate, altho' severe to his Companions when military Discipline requir'd it; he was also naturally eloquent: He was told by an expert Physiognomist that he should be Emperor, and he out of Gratitude married the Physiognomist's Daughter.

The General, who had revolted from the Emperor, march'd with his Army into the Kingdom of *Tsou*, in order to conquer it for himself, and attack'd a Place in that Kingdom; the Governor of it finding himself distress'd, sent to *Lieou pang* for help; who immediately march'd with all his Forces to his Assistance, and obliged the Enemy to retreat.

But the Governor of the Place, instead of acknowledging the Service, shut the Gates against his Deliverer.

Lieou pang being informed by a Letter, which was thrown into his Camp fasten'd to a Dart, that there was a Sedition in the Town, which the Ingratitude of the Governor had caused, he immediately scaled the Walls of the Town, and took it; the Governor was slain in the first Attack, and the Inhabitants of the Place declar'd themselves for the Conqueror, who now was General of a great Army, and Master of very rich Plunder.

In the mean time, altho' the Emperor's Throne seem'd to shake under him, yet he could not recover himself out of that deep Lethargy, in which the Love of voluptuous Pleasures had thrown him. The unfaithful *Colao*, instead of endeavouring to dissuade him from such a vitious Course of Life, rather encourag'd him in it, and falsely accused of Crimes the Ministers and Governors who were best affected to the reigning Family, and had them immediately put to Death. The Covetousness and Cruelty of this Prince made him odious to his People; and in the second Year of his Reign several Provinces of the Empire revolted, and elected Sovereigns to govern them; among them were these five Kingdoms, *Tsi*, *Yen*, *Tchao*, *Guei*, and *Tsou*.

The King of *Tsou* took into his Service the brave *Lieou pang*, and having resolved to go and attack the Emperor in the Metropolis, he chose two other Generals, and gave to each of them an Army to command, and promised to bestow the Kingdom of *Tsin* on any of the three that would take the Metropolis, and drive the Emperor out of it.

The Emperor sent numerous Forces against the King of *Tsou*; at first his Army defeated one of these three Generals, but was at last beaten by that which *Hiang biu*, the General of *Tsou*, commanded.

The Imperial Army sent Deputies to Court to demand Succours, but the Deputies being obliged to return without having had an Audience of the *Colao*, joined themselves, with their General, to *Hiang biu*, and increas'd his Forces.

The *Colao* having heard of the Desertion of the Imperial Army, and fearing that his Treachery should be found out, he brought an Assassin into the Palace, who murder'd the Emperor in the twenty-fourth Year of his Age, and the third Year of his Reign. Thus perish'd miserably a Prince, who had cruelly imbrued his

his Hands in the Blood of his Brother to obtain his Crown.

In the mean while the *Colao*, who had shut himself up in his Palace, pretending to be sick, came out in haste, as if he wanted to discover the Authors and Accomplices of the Regicide, and to give less room for Suspicion, and to make an outward Shew of his Fidelity, he caused *Ing vang*, who was Grand Nephew to the Emperor, to ascend the Throne.

Ing vang, the Fourth Emperor, reigned forty-five Days.

THIS Prince had been but three Days Possessor of the Crown, when he discovered that it was the treacherous *Colao* who had murdered the late Emperor; but it was not in the Power of the Emperor to punish him openly; he pretended to be sick, and commanded his Son to stab him, when he came alone to speak with him in private, which was put in Execution: Thus was the Empire rid of this Monster.

However *Lieou pang* was drawing near to the Metropolis, which when the Emperor heard he drew out all the Garrisons to strengthen his Army: *Lieou pang* made use of a Stratagem to overcome him; he sent abundance of his Soldiers to the Imperial Army pretending themselves to be Deserters: These Soldiers craftily insinuated to the Soldiers of the Imperial Army, that it was their Interest to follow *Lieou pang*, who being informed that a Sedition was ready to break out in the Imperial Army, came upon it suddenly and entirely defeated it.

The Emperor finding himself forsaken by his Subjects, and fearing Death more than the Loss of his Crown, threw himself at the Conqueror's Feet, and delivered him the Seals and other Marks of the Imperial Dignity. *Lieou pang* entered the City in Triumph, which he gave leave to his Soldiers to plunder, forbidding them to use any of the Inhabitants ill: He preserved the Palace, in which he found immense Riches.

The



The Fifth Dynasty, called Han, which had twenty-five Emperors in the Space of 426 Years.

Cao tſou, the First Emperor, whose Name was before Lieou pang, reigned twelve Years.

LIEOU PANG was the Founder and first Emperor of this Dynasty, under the Name of *Cao tſou*; at first he only assumed the Title of King of *Tſin*, because he had taken the Metropolis of the Empire in the Name of the King of *Tſou*, who had promis'd to give him that Kingdom.

Hiang yu, the other General, whom I have already spoken of, and who had also been sent to dethrone the Emperor, could not suppress his Indignation at *Lieou pang*'s having, through his Prudence and Address, got from him the Principality to which he aspir'd; and as he was brutish and cruel, and at the Head of a numerous and well disciplin'd Army, *Lieou pang* was fortunate in being able to prevent its coming to an open Rupture: At last they had an Interview, at which the Father of *Hiang yu* reconcil'd them to each other, and they entered the Metropolis together.

Hiang yu, not pleas'd with the Clemency and Mildness of *Lieou pang*, set the City and the Imperial Palace on fire, had the Tombs of the Princes of *Tſin* searched, and their Bones thrown into unknown Places, and with his own Hands murder'd the reigning Prince, whom *Lieou pang* had us'd with great Respect since his Disgrace.

A great number of the late Emperor's Soldiers, who were amongst his Troops, having murmured on account of so many cruel Actions, he immediately caused

caused their Arms to be taken from them, had them surrounded by his Army, and cut to pieces.

As he had made himself absolute Master of the State of *Han*, and placed Garrisons in the Towns, he aspir'd to the Empire, and resolv'd to murder his Master, for having preferr'd *Lieou pang* before him, in giving him the Principality of *Tsin*; besides he thought he could not secure the Empire to himself whilst he was living.

In order to put his Scheme in execution, he set forward towards the City of *Kieou kiang* in the Province of *Kiang si*, where the King of *Tsou* was. This Prince to honour his General came himself to meet him, and was immediately assassinated by him: *Lieou pang*, being griev'd at the Misfortune of this Prince, who was his Benefactor, order'd the most magnificent Obsequies possible for him: This gain'd him the Affection of the People, who join'd with him to revenge the Death of their Sovereign. From that time the two Generals were at War with one another for the Imperial Crown, and fought seventeen Battles with various Success; at last *Lieou pang* entirely defeated his Antagonist's Army, who slew himself to prevent his falling into the Enemy's Hands.

This War being ended he assembled the General Estates of the Empire, who declared him Emperor by the Name of *Cao tsou*, and he was acknowledg'd such by all the tributary Princes of the Empire. He kept his Court at first in the Province of *Cben si*, but afterwards remov'd it into the Province of *Ho nan*, where it continued 196 Years under twelve Emperors.

Cao tsou falling sick, named his Son *Hoei si* for his Successor, appointing him Ministers in whom he might confide: He died the forty-third Year of the Cycle; the *Chinese* History is full of high Panegyrics on him,

Hoei ti, the Second Emperor, reigned seven Years.

THE Empire expected great things from this Prince, he being endu'd with many good Qualities, such as Courage, Meekness, and Moderation; but these were overpois'd by greater Vices, for his immoderate Love for Women ruin'd his Health, and his Complaisance for his Mother induc'd him to intrust her with the Care of the Empire.

This Princess assum'd the whole Imperial Authority to herself, and was generally hated for her Cruelty and other Vices; she remov'd the Ministers and Governors as she pleas'd, and dispos'd of their Places to her Favourites and Relations, poisoning all those that dared in the least to oppose her.

The King of *Tsi*, who was the Emperor's eldest Brother, coming to visit him when he was sick, had been likewise poison'd by her, if the Emperor himself had not taken the fatal Cup out of his Hand.

Hoei ti died the fiftieth Year of the Cycle, being oppress'd with Infirmities which his loose Life had brought upon him.

Liu heou, his Mother, fearing that one of the Emperor's Brothers should succeed him, pretended to have a Child, which she bought from a Countrywoman, and named herself his Guardian, but fearing the Cheat should be discover'd if the Mother of the Child liv'd, she caused her to be strangled.

Liu heou, the Usurper, reigned eight Years.

THIS Princess was not satisfy'd to have rais'd her Family, which was of a very mean Extraction, to the highest Dignities of the Empire, but she wanted also to have the tributary Crowns at her Disposal, and put to Death one of her Ministers who had the Courage to tell her that those Dominions belonged only to the Princes of the Family of *Han*, and that her Husband had sworn all the Governors to maintain

tain that Right by Force of Arms, if Necessity requir'd it; however, she thought herself powerful enough to fear nothing, and dispos'd of Part of those Dominions to her own Relations, upon condition of their paying her Homage.

After this she murder'd the young Child to which she was Guardian, and discover'd the Secret of the Artifice which her Ambition had prompted her to.

Her Relations also, abusing the Power they were rais'd to, behav'd themselves with so much Arrogance and Pride, that the Nobles combin'd together to reduce them to their former Condition, when this wicked Princess was taken away by a sudden Death, in the fifty-eighth Year of the Cycle: Her Memory was so odious that no Body would take the Part of her Family, so that all her Relations were massacred throughout the Empire.

The Nobles chose the Sovereign of a small State to be Emperor, who was the second Son of *Cao tsou*, and ascended the Throne without Opposition, taking the Name of *Ven ti*.

Ven ti, the Third Emperor, reigned twenty-three Years.

UNDER the Reign of this Prince the Empire recover'd its ancient Splendor, and his Virtues gain'd him the Love of the Nobles as well as the People: To ease his Subjects he remitted them the Duties on Salt, as also half of all the other Duties which were then paid.

Cycle 37-
Year be-
fore Christ,
177.

He reviv'd Agriculture which had been neglected during all the preceding Wars, to the great Detriment of the Country, planted Mulberry-Trees in his Palace, and bred up Silk-Worms; he encourag'd and protected Learning, and gave leave for the Books which had been saved from the Fire to be produced and read: Before that time every thing was wrote on Leaves, or Barks of Trees, with an Iron Pencil; the Way of making Paper was also first discover'd

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in his Reign, by grinding *Bamboo* in Mills made on purpose; they invented likewise little Pencils made of Hair, and Ink which dissolves in Water.

The *Tartars* made several Inroads into the Empire, but were repuls'd with Loss, and drove beyond the Frontiers of the Empire. The Provinces of *Quang tong* and *Quang si* voluntarily submitted to his Laws, and paid him yearly Tributes.

A certain Impostor presented this Prince with a Liquor of great Price, assuring him that if he drank it, it would make him immortal; the Prince was so weak as to believe him, which is the only Foible he is accused of.

He died in the forty-sixth Year of his Age, and the twenty-first Year of the Cycle, and was succeeded by his Son *King ti*.

King ti, the Fourth Emperor, reigned seventeen Years.

THIS Prince was remarkable for his Mildness and Clemency; he mollify'd the Rigour of the Punishments which were then inflicted on Criminals, but re-establish'd the Taxes which his Father had reduced to one half.

The great Indulgence of the Tutors, who had the Care of the Education of the young Princes, occasioned great Disorders in this Reign: It was usual for the Children of the tributary Princes to be educated with those of the Emperor; the eldest Son of *King ti*, having contracted a particular Friendship for one of them, made a Feast for him, in which he carry'd the Debauch to such an Excess, that the young Prince, having quarrell'd with his Favourite, slew him on the Spot; the Father of the dead Prince, hearing of the Death of his Son, swore to revenge it, and engag'd in his Quarrel six other tributary Princes, who join'd Forces with him: The Emperor sent an able General with an Army against them, who entirely defeated them, and made a great Slaughter among

mong them, and the six confederate Princes were either killed by the Emperor's Soldiers, or put an end to their own Lives, to prevent being made Captives.

The Emperor died the thirty-seventh Year of the Cycle, and was succeeded by his Son *Vou ti*.

Vou ti, the Fifth Emperor, reigned fifty-four Years.

THE Prudence, Moderation, and Valour of this Prince, his Application to publick Affairs, his Love of Learning, and particular Regard to learned Men, made him esteem'd one of the greatest Emperors that ever reign'd in *China*. As soon as he had perform'd his Father's Obsequies, he sent for all the greatest Philosophers of his Empire to his Court, to consult them in Affairs of State; and as he was naturally inclin'd to War, he thought they would have gratify'd his Inclination by advising him to attempt some Conquest or other, but he was mightily surpriz'd to find these Wisemen persuading him to maintain Peace both at home and abroad, and representing to him the Dangers and Inconveniencies which generally attend War: This made him give over the Thoughts of it, and apply himself to the well-governing of his People, in order to which he made several good Laws; among which he ordain'd, that whenever a Prince should die his Estate should be equally divided amongst his lawful Children; but, if he dy'd without lawful Heirs, it should fall to the Crown.

In order to promote Learning he commanded the learned Men, whom he had called to his Court, to put in order those ancient and precious Books which had escaped the general Destruction, and that they might be taught publicly; as also the Morals of *Confucius* and *Mencius*.

These Books were Manuscripts, Printing not being yet invented, nor till within fifty Years before the Christian *Æra*.

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This Prince had the Weakness to give ear to Impostors, who promis'd him an Elixir which should render him immortal; one Day one of these Chymists brought him a Cup full of this immortal Liquor, and desired him to drink it for an Experiment; one of his Ministers, who was advising him not to hearken to such Cheats, took the Cup and drank it himself; the Emperor being very angry that his Minister had deprived him of Immortality, resolv'd to punish him with Death for it; to which the Minister reply'd with a Smile, *If this Drink, Sir, hath made me immortal, how can you put me to Death? But if you can put me to Death, how doth this frivolous Theft deserve it?* This Answer soften'd the Emperor, who praised the Wisdom of his Minister, but was not thoroughly cured of that Weakness.

You ti won four great Victories over the *Tartars*, and, after having drove them far beyond the Great Wall, he march'd with his victorious Army into the Kingdoms of *Pegu, Siam, Cambaia, and Bengal.*

He divided the vanquish'd Countries between the two Generals, and other Officers who had conquer'd them; he built several Cities, and honour'd the two Generals with the Titles of King: These *Chinese* soon learned the Manners and Inclinations of the *Tartars*, and prov'd, in time, to be the greatest Enemies to those from whom they were originally descended.

One of these Kings of the *Tartars* dreading the Resentment of the Emperor, sent him his eldest Son to be educated at his Court, who being very skilful in Horses, the Emperor made him his Master of the Horse, and afterwards put him at the Head of his Army, and honour'd him with the Title of *Kin.*

Cycle 38. When *You ti* drew near his End he declared the
 Year before Christ, Son of one of his Concubines Successor, whom he
 117. loved better than any of his Children: This young
 Prince was but eight Years of Age, but he appoint-
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ed him for a Guardian one of his Ministers, in whom he had the greatest Confidence; and fearing that the Mother of the young Emperor should stir up Troubles in the Empire, as *Liu heou* had done, he resolv'd to put her to Death for the several Crimes she was accused of, but gave her the Choice of what Death she would die.

The Emperor died the thirty-first Year of the Cycle, in the seventy-first Year of his Age, and the young Prince *Tchao ti* succeeded him.

Tchao ti, the Sixth Emperor, reigned thirteen Years.

ALTHO' this Prince was very young, yet his good Dispositions and Prudence were far above his Years, being very tractable to the Instructions which he received from the wise Guardian which his Father had appointed him.

He began his Reign by rewarding the Officers who had served the State well, and sending just and able Magistrates into the Provinces, to inquire secretly if the People lay under any Oppression.

He concluded an honourable Peace with the *Tartars*, but did not long survive it, dying without Male-Issue, in the forty-fourth Year of the Cycle, before he was quite twenty-two Years old, being mightily lamented by the Empire on account of his good Qualities.

Hiao ti his Uncle succeeded him with the Consent of the People, who soon repented of their Choice, for he was negligent of the Government and People, and spent both Day and Night in Debauches; he despis'd all the good Counsels which his Ministers offer'd him, which oblig'd them and the Grandees to drive him from the Throne on which they had placed him.

They went to the Palace and seiz'd the Seals, and other Ensigns of the Imperial Dignity, declaring he had forfeited his Authority, and then sent him to the little State whereof he was Sovereign: They chose

in his Place Prince *Suen ti*, who was Grandson to the Emperor *Vou ti*.

Suen ti, the Seventh Emperor, reigned twenty-five Years.

THE Misfortunes which this Prince suffer'd in his Youth, did not a little contribute to the Virtues which qualify'd him for the Government of the Empire; he had been educated in a Prison, where the Princess his Mother had been shut up by the Command of the Emperor *Vou ti*, who suspected her, tho' falsely, of Witchcraft and Sorcery, being only an Excuse to put to Death the Princes and Princesses of the Royal Blood: The Keeper of the Prison was very careful of him, and *Suen ti*, as soon as he was Emperor, rewarded him with a Principality for it.

This Prince was of easy Access, of a very mild, compassionate Nature to all unfortunate Persons, and of an Application very constant to State-Affairs.

As the Laws were become troublesome and tedious, and gave room for Querks and Tricks to confound the clearest Matters, and to lengthen out Suits, he reduced them to a certain Number of Articles, and disannull'd the rest.

The Emperor having been informed that the Kingdoms in *India*, which were conquer'd by his Grandfather, had rebelled against him, was preparing to go and chastise the Rebels, but was dissuaded from it by his Ministers, who told him it was not worth his while to shed the Blood of his Subjects for such distant Conquests, and that those who resisted his Wisdom and Virtue did not deserve to enjoy the Blessings of his Government.

Cycle 39. In the forty-eighth Year of the Cycle there was a
Year before Christ, great Earthquake, which overturn'd several Mountains, and such things not being common here, it
57. very much frightened the People, who look'd on it as foreboding some greater Calamity.

Tan yu, a King of the *Tartars*, sent Embassadors to the Emperor to pay him Homage, and to acknowledge himself Tributary to him, who were very graciously received, and treated as Envoys of a Prince the State was in Amity with.

Suen ti was eighteen Years old when he ascended the Throne, and died in the ninth Year of the Cycle, and in the forty-third Year of his Age, leaving his Crown to his Son *Yuen ti*.

Yuen ti, the Eighth Emperor, reigned sixteen Years.

THE singular Taste which this Prince had for Learning, and his Respect for learned Men, whom he entertain'd at his Court, and with whom he often convers'd, made him a great Scholar, tho' not a great Prince: He was highly esteem'd for his Moderation, his Love to his People, and his Frugality; and he used to say, *That he that could be contented with little, wanted for nothing.*

But all these fine Qualities were quite clouded thro' want of Judgment in the Choice of his Ministers, having neither Regard to their Capacities nor Experience; for to express themselves politely and eloquently, were all the Qualifications he demanded in those with whom he intrusted the greatest Affairs of the Empire; and these Ministers, who had no other Views than their own Promotion, fill'd the Court with Factions and Parties.

Notwithstanding the Peace which had been concluded with the *Tartars*, the Garrisons on the Great Wall took two of their Princes Prisoners as they were hunting in the Mountains, trusting to the Sanction of the former Treaty, and beheaded them both.

The Emperor, instead of punishing the Treachery which the Commander of those Forces had committed, rewarded him for it; but hearing that the Successor of one of those Princes was levying Forces to revenge that infamous Breach of the Peace, in order

to appease him, and prevent the War, he was oblig'd to give him a Princess of the Imperial Family in Marriage, with a very considerable Dowry.

Intestine Wars among the Ministers were ready to break out in the Empire, when the Emperor died in the twenty-sixth Year of the Cycle, and in the forty-third Year of his Age. He was succeeded by his Son *Tching ti.*

Tching ti, the Ninth Emperor, reigned 26 Years.

THE passionate Love which this Prince had for Women and Wine, engag'd him in all manner of Vices, and he gave the highest Places of the Empire to the Relations of the Empress his Mother, who was of the Family of *Leang*. He fell violently in Love with a Woman belonging to the Playhouse, for her fine Voice, and upon her Account drove his lawful Wife from the Palace, taking this Actress in her Room, whom he declared Empress, and gave her Father a Principality in order to gloss over her low Extraction; but some of his Ministers having remonstrated to him the Shame of such an Alliance, he ordered them all to be put to Death, and yet these are but a small Part of his Crimes.

A sudden Death delivered the Empire from this wicked Prince, in the fifty-first Year of the Cycle: He left no Issue, but was succeeded by his Nephew *Hiao ngai ti.*

Hiao ngai ti, the Tenth Emperor, reigned six Years.

THIS Prince was but eighteen Years old when he came to the Crown, and the Empire was in no wise deceiv'd in the great Hopes it had conceived of his Mildness and Moderation.

He displaced several Governors, whom he thought unworthy of the great Dignities to which they had been raised, and deposed the Prime Minister, whose Family was grown too powerful, and whose Credit seem'd

seem'd to overbalance the Sovereign Power: He made several other Regulations, which were very necessary, and which gave great Expectations of a happy Reign, had his Life been prolonged. In the fifth Year of his Reign *Tan you*, King of the *Tartars*, obtain'd Leave to come in Person to pay his Homage to him, who was receiv'd in a very magnificent manner, and a firm Peace was established between the two Nations.

The Emperor dy'd the Year after this happen'd, at the Age of twenty-five, being the same Year that Christ was born.

They placed on the Throne a Prince descended from *Yuen ti*, the eighth Emperor of this Dynasty, who was but nine Years old.

Hiao ping ti, the Eleventh Emperor, reigned five Years.

THE Empress, Grandmother to the young Emperor, very imprudently trusted the Government of the Empire in the Hands of one *Vang mang*, whom she made *Colao*, or Prime Minister during the Minority of the Emperor: This Man was not only deceitful and artful, but also excessively proud, and made no Scruple to commit the most cruel Actions to gratify the secret Ambition he had of usurping the Sovereign Authority.

He had an Associate in his Ministry who was a Man of Merit, but his Ambition could suffer no Rival, and therefore he found ways to remove him from the Government, and to make himself absolute: In order to execute his Design, he made several new Principalities, and bestowed them on those who were most devoted to his Interest.

In the second Year of the Cycle, the treacherous *Vang mang* mixed Poison with the Emperor's Food, which in a few Days reduced him to the last Extremity, during which time the Traitor pretended to lament very greatly, and made the Palace resound with

Cycle 40.
Year be-
fore Christ,

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his Cries, making Vows to Heaven for the Recovery of the Emperor, and offering his own Life as a Sacrifice for his, the better to conceal his monstrous Crime.

However he did not think it safe at this Juncture to usurp the Empire, but placed the Imperial Crown for the present on the Head of a young Infant of two Years old, called *Iu tse yng*, who descended from *Suen ti* the seventh Emperor of this Dynasty.

Iu tse yng, the Twelfth Emperor, reigned three Years.

THE Infancy of this Prince maintain'd *Vang mang* in the Power which he had assum'd, and he made use of it to increase his Party; three Years were scarcely past when he made the young Prince quit the Throne on which he had placed him, and proclaimed himself Emperor.

Vang mang, the Usurper, reigned fourteen Years.

AS soon as the Usurper was plac'd on the Throne, which he had obtained by the vilest of Crimes, he gave the Name of *Tsin* to his Family, which signifies *New*: He divided the Empire into nine Provinces, and each Province into several Districts, over which he set Governors in whom he could confide, and created several new Principalities to increase the Number of his Dependants. After this he began to think himself very safe on the Throne, but soon found himself mistaken, for several of the *Grandees* leaguings together drew a numerous Army into the Field, to which they gave the Name of *Tche mouy*, because the Soldiers had painted their Eyebrows red, to distinguish themselves from their Enemies. The other Armies were commanded by two Chiefs who were Brothers, of the Family of *Han*, whose Names were *Lieou sieou*, and *Lieou yng*: These Wars lasted a long time, and were very bloody. The nineteenth Year of the Cycle there was such a Multitude of Grasshoppers,

Grashoppers, that they devoured the Harvest, and a great Famine ensued, which occasion'd abundance of Riots and Robberies.

In the twentieth Year the Usurper's Army was entirely defeated, his Palace plunder'd and burnt to the Ground, his own Throat cut, and his Head put on a Pitchfork and publickly expos'd. The victorious Army elected *Hoai yang vang* Emperor, who was a Descendant of *King ti* the fourth Emperor of this Dynasty.

Hoai yang vang, the Thirteenth Emperor, reigned two Years.

THE loose and effeminate Life which this new Emperor led, induc'd the Army to take the Crown from him, as being unworthy to wear it.

They put in his Place *Vang lang*, who was an Impostor, pretending himself to be the Son of *Tching ti* the ninth Emperor, but the Cheat being discovered they cut off his Head, and elected in his Place *Lieou sieou*, who assum'd the Name of *Quang vou ti*, and was descended from the tenth Son of *King ti*, the fourth Emperor of the reigning Dynasty.

Quang vou ti, the Fourteenth Emperor, reigned thirty-three Years.

THIS Prince remov'd his Court from the Province of *Chen si* to that of *Ho nan*, and made himself famous by his Politicks and warlike Achievements; and tho' he had but an indifferent Education among the Country People, yet he was very mild, affable, liberal, and a great Admirer of learned Men, whom he brought to his Court, and gave them honourable Places.

He was twelve Years employ'd in subduing the Rebels, and settling the Peace of the Empire; because the Army, the Soldiers of which had painted their Eyebrows red, would have chosen an Emperor of the Fa-

mily of *Han*, called *Pouan tse*, who being defeated, went to the Emperor, threw himself at his Feet, and intreated his Clemency, and the Emperor granted him not only his Life, but gave him likewise a Principality. The *Chinese Annals* say, that in the twenty-eighth Year of the Cycle, the last Day of the seventh Moon, there was a total Eclipse of the Sun, which appear'd before the Time that it was foretold: I leave it to Astronomers to examine if this Eclipse is the same which happen'd at the Death of Christ.

Quang vou ti died in the sixty-first Year of his Age, and the fifty-fourth of the Cycle, leaving ten Children; one of them called *Ming ti* succeeded him.

Ming ti, the Fifteenth Emperor, reigned eighteen Years.

THIS Prince is extolled by the Historians for his Prudence, Clemency, and Judgment: He establish'd an Academy of Sciences in his Palace for the Benefit of young Noblemen of the Empire; Strangers were also admitted into it, and he was often present there himself.

He placed in a Hall the Pictures of the greatest Men of the Empire.

He married the Daughter of one of his Generals, and declar'd her Empress, which Marriage was generally applauded. The *Hoang ho*, or Yellow River, having often overflow'd the neighbouring Country, the Emperor caused a Bank to be made to prevent these Inundations, which was ten Leagues long, and one hundred thousand Men were employ'd in that Work.

Cycle 41. In the second Year of the Cycle, dreaming that a
A. D. 64. Man of a Gigantick Size appear'd to him, he remembered a Word which *Confucius* had often said, *that the Holy One was in the West*, upon which he sent immediately Embassadors to *India* to seek for the true Religion.

These Ambassadors staid at a Place where the Idol *Foe* was in great Veneration, and taking some Bonzes with them to *China*, they introduced that impious Sect into the Empire, as also the ridiculous Opinion of *Metempsychosis*: This Emperor is greatly condemn'd by the *Chinese* Historians for having admitted such a detestable Doctrine; he died the twelfth Year of the Cycle, and left his Crown to his Son *Tchang ti*.

Tchang ti, the Sixteenth Emperor, reigned 13 Years.

THE Reign of this Prince was very pacifick, being neither disturbed by Wars at home or abroad, which is attributed to his Wisdom and Prudence, as also to the Protection he granted to Men of Learning.

He died the twenty-fifth Year of the Cycle, in the thirty-first Year of his Age, and his Son *Ho ti*, who was but ten years old, succeeded him.

Ho ti, the Seventeenth Emperor, reigned 17 Years.

AS this young Prince was but ten Years old, the Empress his Mother was his Guardian: His Authority was extended to very remote Countries, through the Valour of one of his Generals called *Pan tchao*, who oblig'd a great number of Sovereigns to pay Homage to the Emperor, and to crave his Protection: It is said that he went into *Judea*, which the *Chinese* call *Ta tsin*, spending several Years in these Expeditions.

The Wife of the Emperor having given cause for Jealousy, was divorced, and soon after died with Grief, when the Emperor married one of his General's Daughters, and made her Empress: She was a Princess of an extraordinary Merit, and well skill'd in all the *Chinese* Learning.

Ho ti was the first Emperor that introduced Eunuuchs in his Palace, and raised them to the highest Places of the Empire, which was the Occasion of great Disturbances afterwards.

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The Emperor died in the twenty-seventh Year of his Age, and the forty-second Year of the Cycle, and his Son called *Chang ti* succeeded him.

Chang ti, the Eighteenth Emperor, reigned one Year.

THIS Prince ought not to be number'd amongst the Emperors, because he was only a Child in the Cradle when the Crown was plac'd on his Head, and lived scarcely a Year after. *Ngan ti*, Grandson to *Tchang ti*, succeeded him on the Throne.

Ngan ti, the Nineteenth Emperor, reigned 19 Years.

AS this Prince was but thirteen Years of Age, the Empress his Mother was made Regent, and took upon her the Sovereign Authority, which she was so well pleas'd with, that she prolong'd her Regency beyond the Bounds prescribed by the Laws.

She thought that the Extent of the Empire was too great, and, fearing of what dangerous Consequence it might prove, she refused the Homage which foreign Nations use to pay to the Emperor, and reduc'd the Bounds of the Empire to a narrower Compass.

Ngan ti had created one of his Wives Empress, but this Princess, his Mother, finding that she was barren, advised her to take another Woman's Son as her own, and secretly to poison the true Mother of the Child. The Emperor died the second Year of the Cycle, in the thirty-second Year of his Age, and was succeeded by his Son *Chun ti*.

Cycle 42.
A. D. 124.

Chun ti, the Twentieth Emperor, reigned 19 Years.

THE beginning of the Reign of this Prince was remarkable on account of several Victories which he obtain'd over the Barbarians.

The Empress who had poison'd the Concubine, Mother of *Chun ti*, did not long outlive her Crime; and the Emperor being inform'd of it, forbid that she

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she should have honourable Obsequies suitable to her Dignity, in order to be reveng'd for the Death of his Mother.

In the ninth Year of the Cycle a great Number of Vagabonds uniting, made a considerable Army under the Command of one called *Ma mien*, and plunder'd several Towns of the Southern Provinces. This Chief, flush'd with Victory, thought immediately of usurping the Crown, but he was slain before he could accomplish his Design.

The Emperor died in the twenty-first Year of the Cycle, and thirty-second Year of his Age, and was succeeded by his Son *Tchung ti*.

Tchung ti, the twenty-first Emperor, reigned one Year.

HE was two Years old when he ascended the Throne, and died the same Year. The Reign of his Successor was of no longer Duration.

Tche ti, the Twenty-second Emperor, reigned one Year.

HE was but eight Years old when he succeeded to the Crown, but had a maturity of Genius far above his Years, which raised the Expectations of the whole Empire. This Prince being so young, *Leang ki*, the Brother of the Empress, despis'd him, and abusing his Sister's Authority spoke and acted as if he had been absolute Master; nor could he forbear shewing his Pride and Insolence at a publick Assembly in the Presence of the Emperor, who taking Notice of his haughty Behaviour, said to those about him, looking stedfastly on *Leang ki*, *That is a very arrogant Fellow.*

These Words cost the Prince dear; for *Leang ki*, finding that he had reason to fear his Resentment for his ill Conduct, took care to get him poisoned; so that this young Prince reigned but one Year, and his eldest Brother *Houan ti* succeeded him.

Houan ti, the *Twenty-third Emperor*, reigned 21 Years.

UNDER the Reign of this Emperor the Magistracy became Venal: He was a great Protector of the Sect of *Leao kiun*, and Eunuchs were his greatest Favourites, which obliged the Learned Men to retire from Court, tho' the Emperor did his endeavours, both by Invitations and rich Presents which he sent them, to keep them near him: But this proved ineffectual, for these wise Men preferred Tranquility to the continual Follies of a Court, where the whole Authority was placed in the Hands of Eunuchs.

However *Leang ki*, the Murderer of the late Emperor, was raised to the highest Dignities of the Empire, and his Wife was honour'd with the Title of *Heroine*, with a yearly Revenue of 500,000 *Taëls*.

These great Favours so swelled his Pride and Ambition, that he thought he could do whatsoever he pleased: At the beginning of the *Chinese* Year, when all the *Grandees* pay their Duty to the Emperor, he had the Confidence to enter the Palace with his Sabre by his Side, contrary to all the Laws of the Country: Upon this he was immediately disarmed, and obliged to acknowledge his Crime, and ask the Emperor's Pardon for it, which was accordingly granted him. But his Insolence and Pride soon made him odious to every body, and finding himself surrounded by a Troop of Eunuchs, whose Vengeance he could not escape, he murder'd both his Wife and himself. His Relations and Friends were stript of all the high Dignities to which he had preferred them, and his Riches, which were very great, were confiscated.

In the twenty-eighth Year of the Cycle there was such a dreadful Famine in some Parts of the Empire, that many of the *Chinese* were obliged to feed upon Human Flesh.

The Emperor died the forty-fourth Year of the Cycle, and in the thirty-sixth Year of his Age. Altho'

tho' he had a great many Concubines, he left no Issue: *Ling ti*, who was of the Family of *Tchan ti*, succeeded him.

Ling ti, the twenty-fourth Emperor, reigned 22 Years.

AMONGST the ill Qualities for which this Prince is chiefly blamed, his Affection for Eunuchs is not the least, for he gave them more Power than his Predecessors had done; besides, he had an Aversion against those that attempted to give him good Counsel: He was likewise very avaritious, and of a sharp satirical Humour.

The only good Action for which this Emperor is extolled, was the Care that he took to have the wise Instructions of the ancient Emperors, which were contained in the five Classical Books, engraven on Marble Tables, and publickly exposed at the Entrance of the Academy.

The Power of the Eunuchs became so very great, that they caused a great number of the Nobles of the Empire, who had conspired against them, to be put to Death. This gave rise to many Rebellions; several Armies of Vagabonds appear'd openly in the Field, who stiled themselves *Yellow-Caps*, commanded by three Brothers called *Tchang*, of the Sect of *Leao kiun*, who plunder'd divers Provinces: At last their Armies were defeated one after another, and the three Brothers perish'd.

The Barbarians (for so the *Chinese* call all Strangers) endeavoured several times to make Conquests in the Empire, but were repulsed by a *Chinese* General called *Touan kiong*. Cycle 43.
A.D. 184.

In the fifth Year of the Cycle some remaining Rebels, called *Yellow-Caps*, appear'd again in order to create new Troubles. The Emperor died the following Year, in the thirty-fourth Year of his Age, without having named a Successor; his second Son *Hien ti* succeeded him.

Hien

Hien ti, the Twenty-fifth Emperor, reigned 31 Years.

THE eldest Brother of this Emperor, who reigned some Months, and then abdicated the Crown to *Hien ti*, is not number'd among the Emperors. *Hien ti* was but nine Years of Age when he came to the Crown; the Weakness, Negligence, and Stupidity of this Prince, occasion'd perpetual Contentions at home as well as abroad.

China was divided first into three, afterwards into four Parts, and had as many Sovereigns. The Eastern Part first conspired against *Tong tcho*, General of the Imperial Army, who murdered the Emperor and his eldest Brother, and burnt the Palace; and having open'd the Sepulchres of the Emperors, he found a great deal of Wealth in them, and remov'd his Court into the Province of *Chen si*: But his Crimes did not long go unpunished, for the next Year he was murdered, and his Body expos'd in the publick Market-place.

In the mean time the *Yellow-Caps*, taking advantage of these Disorders, very much increas'd the Number of Rebels, but they were gradually destroy'd by *Tsao sao*, who usurp'd the Sovereign Authority, of which he was stript, the thirty-seventh Year of the Cycle, by his own Son called *Tsao poi*, and banished to a Principality which he gave him, and where he died fourteen Years after, being generally despis'd.



The Sixth Dynasty, called Heou han, that is, the latter Family of Han, which had two Emperors in the Space of forty-four Years.

Tchao lie vang, the First Emperor, reigned 3 Years.

TCHAO LIE VANG was call'd before *Licou pi*, and was descended from *King ti*, the fourth Emperor of the preceding Dynasty. This Prince was very tall, and had a majestick Air, of great Courage, spoke but little, and in all Events, whether good or bad, was always of an even Temper.

When he drew near his End, he spoke to those that were about him in the following manner; “When once we have attained to the Age of fifty Years, we have no reason to complain of the Shortness of our Lives; why should I then complain, who am above sixty Years of Age?”

Afterwards he spoke to his first Minister, called *Co leang*, in the Presence of his own Son, whom he had appointed his Successor; “If, said he, my Son should refuse to pay to your wife Counsel the due Regard which he ought, take the Crown away from him, and reign in his Stead.” Then turning to his Son, he said, “How light soever a Fault may seem to you, beware of committing it; and how small soever a virtuous Action may appear, do not forbear to do it. Virtue alone deserves our Attention and Pursuit; I have had too little to serve you for an Example; be tractable to the Counsels of *Co leang*, and you will find in him a second Father.”

This Prince died in the sixty-third Year of his Age, and the fortieth Year of the Cycle, after he had named his Son *Heou ti* for his Successor.

Heou

Heou ti, the Second Emperor, reigned 41 Years.

WHILST the Prime Minister lived *Heou ti* follow'd the Steps of his Father: He kept his Court at *Tching tou*, the Metropolis of the Province of *Seitchuen*; there were then in the Northern Provinces three Sovereigns of the Family of *Guei*, and in the Southern Provinces the Family of *Hou* kept their Court at *Nan king*.

The Family of *Guei*, which was the most powerful of the three, lasted but forty-six Years: It was destroy'd by a General of his Army, whose Son became the Founder of the following Dynasty. The Family of *Ou* had four Kings in the space of four Years.

These different Principalities occasioned many Wars; in one of which the Emperor lost two great Generals, called *Tchang si*, and *Quang yu*: This latter is numbered amongst their Idols, and honour'd as the *Mars* of *China*.

The famous *Co leang* had diverse Encounters with the King of *Guei*, but was frequently overcome. The King of *Guei*, being now grown formidable, resolv'd to conquer the Kings of *Han* and *Ou*, who were leagu'd together: In order to put his Design in Execution he put himself at the Head of a large Army, and march'd to the side of the great River *Yang tse kiang*, which he intended to have cross'd, but seeing the Waves very rough and boisterous, " Doubtless, " said he, these are the Bounds which Heaven hath " put to the Ambition of Mortals;" and immediately turn'd back.

Cycle 44. *Song tchao*, who was General to the King of *Guei*,
A.D. 244. being put up with Success, and abusing the Credit which he had obtained in the Army, rebell'd against his Master, whom he overcame, and thereupon resolv'd to make his way to the Throne: The Son of *Heou ti*, seeing how ill Affairs went, advis'd his Father

ther to go and encounter the Enemy, telling him that he must either conquer or die, there being no other Medium left; which Advice the Emperor refus'd to comply with. The young Prince, being griev'd at his Father's Cowardise, retired into a Hall of his Ancestors, and slew his Wife and himself afterwards.

In the fortieth Year of the Cycle the Imperial Army was cut in Pieces, and the Palace plunder'd: The cowardly Emperor went and deliver'd himself up into the Hands of the Conqueror, who gave him a small Principality, where he lived seven Years, and died in the sixty-fifth Year of his Age.

The seventh Dynasty, called Tsin, which had fifteen Emperors in the Space of 155 Years.

Chi tsou vou ti, the first Emperor, reigned 25 Years.

THIS Name, which was assumed by the Son of the General *Song tchao*, Founder of this Dynasty, seems to be the same as that of the fourth, nevertheless it's vastly different from it, not only in the Character wherein it is written, but also in the Pronunciation.

This new Emperor kept his Court in the Province of *Honan*: He was a magnanimous Prince, and of a quick Apprehension; his Integrity was so great, that he could not endure the least Dissimulation.

His Reign was very much disturbed by the war-like Preparations of many petty Sovereigns who aspir'd to the Crown, but those of the South were often overcome by those of the North.

The Emperor, having subdued and pacified the Northern Provinces, march'd with his Army into the Southern Provinces, and passed the River *Yang*

the kiang without opposition; he went afterwards into the Kingdom of *Ou*, and besieged the Metropolis: The King, being unable to make any Resistance, came out of the City, and delivered himself into the Hands of the Emperor, who gave him a small Principality, where he ended his Days.

In the seventeenth Year of his Reign, finding that he was at Peace both at home and abroad, he imprudently disbanded his Army, and gave himself up to Idleness and Luxury: He died in the fifty-fifth Year of his Age, and the forty-fifth of the Cycle, and left a numerous Posterity. *Hoei ti* his eldest Son succeeded him.

Hoei ti, the Second Emperor, reigned seventeen Years.

THIS Prince had no Spirit or Genius, and was entirely incapable of filling the high Station he was placed in: However the Beginning of his Reign was successful through the Ability of four of his Chief Ministers, in whom he put Confidence, but a jealous and passionate Wife soon put the Court and Empire into Confusion.

This Woman had the Title of Second Queen; she got the Empress removed from Court, poison'd her only Son, and procur'd all the Nobles of the Empress's Party to be put to Death.

These barbarous Actions caused a great deal of Blood-shed; the Second Queen was murdered in her turn, with all that were of her Party, and the Emperor was obliged to fly in order to save his Life.

The tributary Princes took advantage of all these Disorders; the King of *Tsi* headed an Army, and being swelled with some Success, which he had obtain'd at first, doubted not to make his way to the Crown, but was slain in a Battle: Another Prince of the Family of *Han*, who reign'd in the Northern Provinces, and had taken Arms, met with the same Fate.

At that time there sprang up a new Sect, which was only a Branch of that of *Lao kiun*, but was called *You guei kiao*, that is to say, *the Doctrine of the Void, and of Nothing*: These Sectaries taught the Way how to obtain a certain Degree of Tranquillity, which bound up all the Faculties of the Soul, and suspended the Functions of Sense, in which they thought Perfection consisted.

The third Year of the Cycle *Hoai ti* died of the Cycle 45. Poison which was given him, in the forty-eighth Year A.D. 304. of his Age, leaving no Issue behind him: The Grandees chose the twenty-fifth Son of the Founder of this Dynasty Emperor, called *Hoai ti*.

Hoai ti, the Third Emperor, reigned six Years.

THE Choice of this Emperor at first was generally approv'd, for he was indued with Qualities which promised a happy Reign; but the Pride and Ambition of all the little Sovereigns, which I have already mentioned, and which increas'd daily through the Weakness of the Emperors, caused great Troubles in the Empire during many Years.

One of these petty Kings, called *Lieou yuen*, was ready to dethrone the Emperor, but Death interrupted the Course of his Victories: However his Son *Lieou t'fong* follow'd his Steps with Success, got possession of the Palace, and slew the Emperor's Son.

And after that he had forced the Emperor to wait on him at Table, in the Habit of a Slave, he had him put to death: It was in the tenth Year of the Cycle, and the thirtieth Year of his Age, that *Hoai ti* was slain, and the Grandees chose *Min ti*, Grandson of the Founder of this Dynasty.

Min ti, the Fourth Emperor, reigned four Years.

THIS Prince had no better luck than his Predecessor; he had scarcely reigned three Years when *Lieou yao* plunder'd his Palace; he granted him his Life,

and banished him into a Principality of the Province of *Chan si*, where he lived about a Year in exile, and was then slain by the King of *Han*: They chose in his Place a Grandson of the Founder of this Dynasty.

Yuen ti, the Fifth Emperor, reigned six Years.

THIS Emperor is commended for his Gravity, Frugality, Moderation, and Esteem of wise and learned Men.

This Prince removed his Court from the West to the East, and kept it in the City of *Nan king*, which has given the Name to his Family of the Eastern Family of *Tsin*: In the sixth Year of his Reign he fell into a deep Melancholy, which was the Cause of his Death in the forty-sixth Year of his Age: His Son succeeded him.

Ming ti, the Sixth Emperor, reigned three Years.

THE *Chinese* History mentions nothing particular of this Prince, only that he reigned three Years, and died the twenty-second Year of the Cycle, in the twenty-seventh Year of his Age, and was succeeded by his Son *Tcking ti*.

Tching ti, the Seventh Emperor, reigned 17 Years.

WHEN this Prince ascended the Throne he was but five Years old, and the Empress, his Mother, was entrusted with the Government.

Some of the most powerful of the petty Sovereigns were then at War with each other, in order to pave their Way to the Imperial Throne. When this young Prince died he was but twenty-one Years old, and his Brother *Cang ti* succeeded him.

Cang ti, the Eighth Emperor, reigned two Years.

THE fortieth Year of the Cycle this Prince ascended the Throne, and died the forty-first Year of the

the Cycle, in the forty-second Year of his Age, leaving the Crown to his eldest Son, called *Mo ti*.

Mo ti, the Ninth Emperor, reigned seventeen Years.

THE Empress was made Guardian of this young Prince, who was but two Years old when he came to the Crown: As soon as he had passed his Infancy he shewed Marks of Prudence and Wisdom far superior to his Age; he follow'd the Advice of his Ministers, and recover'd several Provinces.

Houan ven, who commanded the Imperial Army, went into the North, and punish'd a petty King of the Family of *Han*, who had revolted from the Emperor, whose Palace he plundered and burnt to the Ground.

However this Punishment did not frighten the petty Sovereigns, but they still continued the War with each other to increase their Dominions, in order to obtain the Imperial Crown.

If the Emperor had lived he would have overcome them, but he died in the nineteenth Year of his Age, and the fifty-eighth of the Cycle: The Grandees chose *Ngai ti*, who was the Son of *Tching ti*, the seventh Emperor of this Dynasty.

Ngai ti, the Tenth Emperor, reigned four Years.

THIS Prince reign'd but four Years, and died in the Cycle 46. second Year of the Cycle, and the twenty-fifth of his A.D. 364. Age, when *Ti ye*, his younger Brother, was elected by the Grandees to succeed him.

Ti ye, the Eleventh Emperor, reigned five Years.

The Reign of this Prince was not much longer than that of his Predecessor, altho' he lived longer; for his Prime Minister, called *Houan ven*, having obtained a great Victory in the North over the King of *Tuen*, dethroned the Emperor, and confined him in a Citadel, where he lived an obscure Life fifteen Years: He

died in the forty-third Year of his Age, and the Grandees chose in his room *Kien ven ti*, the last of the Children of *Yuen ti*, the fifth Emperor of this Dynasty.

Kien ven ti, the Twelfth Emperor, reigned two Years.

HE reigned only two Years, and dying in the fifty-third Year of his Age was succeeded by his Son *Vou ti*.

Vou ti, the Thirteenth Emperor, reigned 24 Years.

VOU TI came to the Crown the tenth Year of the Cycle: *Fou kien*, who was Emperor in the North, resolved to march with an Army into the South to attack the Emperor, and conquer his Provinces: His Ministers advis'd him to the contrary, and to forbear such a dangerous Enterprize, but he rejected their Advice, and relying upon the Number and Bravery of his Soldiers, march'd immediately with a potent Army into the South.

Vou ti, being informed of this, drew out the bravest of his Men, and march'd directly towards the Enemy, and attack'd his Camp with such Bravery and Courage, that with a handful of Men he entirely defeated his numerous Army: The Generals of *Fou kien's* Army being drove to despair seiz'd him, and conducted him into a Temple, and there strangled him.

Notwithstanding this great Success of *Vou ti*, several of the small Sovereigns revolted, which he might have easily subdued, if he had made good use of his Victory, and march'd with his Forces into the North; but he return'd to his Court, and gave himself up to all manner of Luxury and sensual Pleasures.

This Heroe died by the Hand of a Woman for having, by way of Raillery, called the Second Queen an old Woman, who was but thirty Years old; this Princess, being highly offended with such an ill-grounded Reproach, immediately revenged herself upon him,
for

for the Emperor was found stifled in his own Bed, and *Ngan ti* his Son succeeded him.

Ngan ti, the Fourteenth Emperor, reigned 22 Years.

THE little Merit this Prince was master of, his Indolence and want of Application, gave no hopes of his restoring the Tranquility of the Empire, and his Reign was accordingly full of Troubles and Revolts, and perpetual Wars among the petty Sovereigns: A Grandson of the King of *Tai* defeated the King of *Yen*, and took his Principality from him.

About that time there was a Man of mean Birth, called *Lieou you*, who got his Living at first by dealing in Shoes, with which he travelled from place to place, but afterwards he turned Soldier, and came to be General of a great Army, and was so powerful as to usurp the Imperial Throne; he was the Founder of the following Dynasty; he murdered the Emperor at the Age of thirty-seven, and *Kong ti*, Brother of this Prince, succeeded him.

Kong ti, the Fifteenth Emperor, reigned two Years.

THIS Prince ascended the Throne in the fifty-sixth Year of the Cycle, and in the second Year of his Reign; he was stifled or choak'd by *Lieou you*, who ascended the Throne, and took the Name of *Kao tsou vou ti*: Thus was the Dynasty of *Tsin* extinguish'd to make room for that of *Song*.



The Eighth Dynasty, called Song, which had eight Emperors in the Space of 59 Years.

Kao tsou vou ti, the First Emperor.

THIS new Emperor had his Residence at *Nan king*, his native Place: His Air, his Gate, his Size, in short his whole outward Deportment had something

in them inexpressibly Noble and Majestick ; to a great natural Courage he join'd equal Moderation, which appeared principally in his Dress, Train, and common Meals, being in all of them remarkably frugal.

This and the four following Dynasties are accounted small in comparison of the others, because they continued but very few Years ; they are called *Outai*.

China has been hitherto divided into two Empires, the Northern and Southern, each having its proper Monarch.

In the fifty-ninth Year of the Cycle *Kao t'hou you ti* died, at the Age of sixty-seven : *Chao ti* his eldest Son succeeded him.

Chao ti, the Second Emperor, reigned one Year.

THO' this Prince was seventeen Years old when he ascended the Throne, it was soon perceived he wanted a manly Spirit, because he delighted to busy himself in trifling Things : The *Colao*, or Prime Minister, took away the Crown from him, and not long after his Life : He was succeeded by *Ven ti*, the third Son of the Founder of this new Dynasty.

Ven ti, the Third Emperor, reigned thirty Years.

THIS Prince was esteemed on account of his good Nature, Moderation, Justice, and singular Integrity ; he was blamed only for too great an Affection for the Bonzes, whose Protector he openly declared himself : He ordained that the Magistrates should not continue in Office above six Years, and after some other Regulations of this sort, for the Good of his People, he declared War against the Emperor of the North, whose Power daily increased, having already sixteen petty Princes in entire Subjection to him. *Ven ti* lost the first Battle, but in Process of Time, by the Conduct and Bravery of *Tan tao tsi*, his Prime Minister, he obtain'd many Victories over that Emperor. This extraordinary Success of the
Prime

Prime Minister gain'd him no little Credit and Authority, but it rendered him obnoxious to his Master, who feared too powerful a Subject, and so procured him to be put to death.

The News of the Death of this great General being spread abroad, the Northern Men took Courage, and boldly entred the Southern Provinces, renewing the War with more Fury than ever. *Ven ti's* Troops, no longer commanded by that able General, were defeated in several Actions, but in the twenty-sixth Year of his Reign was the most horrible Slaughter on both sides, infomuch that the Fields were overflow'd with the Blood of the *Chinese*.

At this time the Emperor of the North made a general Massacre of the Bonzes in his Kingdom, and burnt all their Temples and Idols. *Ven ti* was murder'd at the Age of Thirty-five by his eldest Son, and the Parricide was kill'd in his turn by his second Brother, who immediately revenged his Father's Death.

Vou ti, the Fourth Emperor, reigned eleven Years.

THIS Prince was much addicted to Learning, and had the Reputation of a Scholar; he was likewise well skill'd in managing a Horse, and drawing the Bow, and distinguished himself as a keen Sportsman: He was censured for Prodigality, and bestowing his Favours without Judgment or Distinction: He treated those about his Person with a Roughness little suitable to their Rank, often using sharp and scurrilous Language towards them.

He died in the thirty-fifth Year of his Age, and forty-first of the Cycle, and *Fi ti* his eldest Son succeeded him.

Fi ti, the Fifth Emperor, reigned one Year.

SCARCE was he upon the Throne but he discover'd a cruel and bloody Disposition; many innocent

nocent Persons suffer'd by his Orders, and at length he was slain himself in the first Year of his Reign.

His Successor was *Ming ti*, the eleventh Son of *Ven ti*, the third Emperor of this Dynasty.

Ming ti, the Sixth Emperor, reigned one Year.

THIS Prince was as barbarous and cruel as his Predecessor, and put to Death thirteen young Princes of the Blood, who were his Nephews. As he had no Children of his own, he introduced Men among his Women, with a Design to have a Male-Child, and then presently to kill its Mother, and give the Child to the Empress, who was barren: He prefer'd *Siao tao tching* to the highest Post of the Empire, a Man exceedingly ambitious, and who afterwards murder'd two Emperors to make his way to the Throne.

Ming ti died, and was succeeded by *Tsang ngou vang* his eldest Son.

Tsang ngou vang, the Seventh Emperor, reigned four Years.

THE rough and untractable Temper of this Prince served to cover the Treachery and Perfidiousness of *Siao tao tching*, who dipp'd his Hands in the Blood of his young Master, being yet but Fifteen Years of Age, when *Chun ti*, the third Son of *Ming ti*, was advanced in his Room.

Chun ti, the Eighth Emperor, reigned two Years.

THIS young Prince proved like his Brother, and fell a Sacrifice to the Ambition of the Prime Minister, who murder'd him in the second Year of his Reign.

By this double Murder *Siao tao tching* put an end to the Dynasty of *Song*, and became the Founder of a new Dynasty call'd *Tsi*. He reigned under the Name of *Kao ti*.



The Ninth Dynasty, called Tsi, which had five Emperors in the Space of twenty-three Years.

Kao ti, the First Emperor, reigned four Years.

HE fixed his Residence at the City of *Nan king*, the Capital of the Province of *Kiang nan*, but he enjoy'd not long the Fruits of his Crimes; he was distinguish'd more for Learning than Military Actions: He used to say, That if he govern'd the Empire for ten Years he would make Gold as cheap as Clay. One Day, being dress'd in a rich Habit set over with Jewels, all of a sudden he order'd them to be beaten to Powder, saying they were good for nothing but to inspire Luxury and Pride. He died at the Age of fifty-four, and was succeeded by his eldest Son *Vou ti*.

Vou ti, the Second Emperor, reigned eleven Years.

HE began his Reign with a Law against the Continuation of the Mandarins in their Employments beyond the Term of three Years, and revived an ancient Statute, which prohibited the Inter-marriages of Families of the same Name.

At this time there appear'd a pretended Philosopher, whose Name was *Fan tchin*, who vented most pernicious Tenets hitherto unheard of, viz. That all Events in this World are the Effect of pure Chance; that after this Life the State of Mankind is the same with that of Beasts; and that the Soul dies with the Body.

This impious Doctrine quickly receiv'd Confutation from many excellent Tracts, which were publish'd in the Works of the Learned.

Siao

Siao yuen, a politick and valiant Man, was raised to the Dignity of Prime Minister; he trod in the Steps of his Predecessor, and shed the Blood of his Masters to usurp their Crowns.

Vou ti died at forty-five Years of Age, and *Ming ti*, the Brother of the Founder of this Dynafty, was advanced in his Room.

Ming ti, the Third Emperor, reigned five Years.

KAO TI, the Founder of the Dynafty, thought it best to commit the Care and Education of his young Children to his Brother *Ming ti*, who placed them successively upon the Throne, but cut them off one after another in the short space of four Months, and seiz'd the Crown.

Ming ti died at forty Years of Age, and left the Crown to his third Son *Hoën heou*.

Hoën heou, the Fourth Emperor, reigned two Years.

THE Debaucheries and Cruelty of this Prince, his Contempt of wise Counsels, and the too great Sway he allow'd the Eunuchs, were so many Pretences for *Siao yuen*, under which to cloak his Passion for Reigning: He join'd the King of *Leang*, and when he had made himself Master of the Palace, set it on fire, and afterwards built another more magnificent; the Emperor was dethroned, and at nineteen Years old kill'd by the Hands of the Prime Minister, and the Traitor placed *Ho ti*, this unfortunate Prince's Brother, upon the Throne.

Ho ti, the Fifth Emperor, reigned one Year.

SIAO YUEN's View, in placing this young Prince on the Throne, would not suffer his long Continuance there, for at the Year's end he depriv'd him of his Life and Crown, which he seiz'd, and founded a new Dynafty.

The Tenth Dynasty, called Leang, which had four Emperors in the Space of 55 Years.

Kao tsou you ti, the First Emperor, reigned forty-eight Years.

SIAO YUEN, who by his Crimes got possession of the Imperial Throne, assumed the Name of *Kao tsou you ti*; he descended from the ancient Family of *Siao ho*, and was not without eminent Qualities, being active, laborious, and vigilant; he managed all his Affairs himself, and dispatch'd them with wonderful Readiness; he was skill'd in almost all the Sciences, particularly the Military Art, and was so severe upon himself, and so thrifty, as 'tis said, that the same Cap served him three Years; his Fondness at last for the whimsical Conceits of the Bonzes, carry'd him so far as to neglect intirely the Concerns of the State, and to become in effect a Bonze himself: He put out an Edict forbidding to kill Oxen or Sheep even for the Sacrifices, and appointed ground Corn to be offered instead of Beasts.

In the fifteenth Year of his Reign he laid Siege to the City of *Cheou yang* in the Province of *Chan si*, which lasted ten Years, and an incredible Number of Men perish'd in it by Sword and Famine.

At this time happen'd the entire Ruin of the Empire of the North, called *Guei*; this vast Dominion was divided between two Sovereigns, one having the Eastern, the other the Western Part, but at last it came into the Hands of the King of *Tsi* and *Tcheou*: The Empress of the North, named *Hou*, caused a Monastery of vast Extent to be built, wherein a thousand Bonzes might dwell, and gave it the Name of *Yong tching*,

i. e.

i. e. *Perpetual Peace*. For twenty-six Years the Emperor govern'd with Success, till a Whim took him to leave the Court, and live in the Temple of the Bonzes, where he had his Head shaved, wore a coarse Garment, and lived upon Herbs and Rice: The Grandees of the Empire went to fetch him out, and brought him back by force to his Palace, but this made no Alteration in him, for he still continued to live after the manner of the Bonzes. According to the Doctrine of Transmigration of Souls, he could not put any Criminal to death, tho' ever so much deserving of it, so that this Impunity increas'd Licentiousness, and produced infinite Murders and Robberies. *Kien ouen*, the Prime Minister, being grieved that he was forc'd to serve an Usurper, refused all Nourishment, and starv'd himself; a kind of Death very common among the *Chinese*; when the Report of his Death came to the Emperor's Ears, he cry'd out, *Don't I hold my Crown from God? Am I beholden to the Grandees of the Empire? What Reason then had this miserable Man to destroy himself?*

Heou king, who was King of *Ho nan*, and the Emperor's Vassal, revolted suddenly, and making himself Master of *Nan king*, seiz'd the Emperor, who appearing before his Conqueror with a firm and steady Countenance, and without the least Token of Concern, the Rebel, tho' naturally stout, was scarce able to look his Master in the Face, and so moved, that the Sweat ran down in Drops; *I could not have believed*, said he, *that it was so difficult to resist a Power which Heaven has establish'd*; so that he durst not imbrue his Hands in the Blood of the old Man, but contented himself to starve him by degrees, by cutting off some Part of his Sustenance every Day. There were great Encomiums made at this time on the filial Affection of a young Man fifteen Years of Age, call'd *Kie fuen*, whose Father being condemn'd for Offences committed in his Magistracy, *Kie fuen*; as soon

as he was inform'd thereof, went and threw himself at the Feet of the Prince, intreating him with Tears to accept the Offer he made of suffering in his Father's stead; the Prince examin'd him strictly, to know if he was in earnest, and if he made this Offer of his own accord; but when he was assured of the Sincerity of his Resolution, in consideration of such remarkable Tendernefs, he pardon'd the Father, and conferr'd a Title of Honour upon the Son, which yet he constantly refused for this Reason, Because the Title wherewith he was honour'd would continually call to mind his Father's Faults.

Kao t'fou vou ti calling for a little Honey to take away the bitter Taste he had in his Mouth, and being deny'd it, he died immediately, at fourscore and six Years of Age, and was succeeded by his third Son *Kien ven ti*. Cycle 49.
A.D. 544.

Kien ven ti, the Second Emperor, reigned three Years.

Heou king did not suffer this Emperor to sit long upon the Throne, for he seiz'd his Person in the second Year of his Reign, and murder'd him, assuming the Title of Emperor, but hardly preserv'd it one Year. *Kien ven ti*, when kill'd, was forty-nine Years of Age, and was succeeded by *Yuen ti* the seventh Son of the Founder of the Dynasty.

Yuen ti, the Third Emperor, reigned three Years.

TCHIN PA SIEN, being Sovereign of a small Principality, and at the same time Prime Minister of the Empire, went and attack'd *Heou king*, and cut off both him and his Army: This Prime Minister also revolted in his turn, and laid Siege to *Nan king*, where the Emperor resided, who was taken up with the Vagaries of the Sect of *Lao kiun*, of which he was sottishly fond; at the News of this Revolt he took Arms, and went round the Walls of the City, but seeing all was given over for lost, broke

broke his Sword, and burnt his Library, which consisted of 140000 Volumes, saying, There was an end, for the future, both of the Sciences and Military Art. After this the Rebel made himself Master of the City, and *Yuen ti*, mounted on a white Horse, went and surrendered himself into the Hands of his Conqueror, who slew him at the Age of forty-seven, and *King ti* his ninth Son succeeded him.

King ti, the Fourth Emperor, reigned two Years.

IN the thirteenth Year of the Cycle this Prince was advanced to the Imperial Dignity, which he held not above two Years, the Murderer of his Father dispatching him likewise when he was yet but sixteen Years old; with this Prince fell the Dynasty of *Leang*, and *Tchin pa sien*, the Founder of the Dynasty of *Tchin*, made himself Master of the Empire, taking the Name of *Kao tsou vou ti*: In the same Year the Emperor of that Part of the North, called *Tcheou*, caused all the Temples of the Bonzes, and their Idols, to be burnt.



The Eleventh Dynasty, called Tchin, which had five Emperors in the Space of 33 Years.

Kao tso vou ti, the First Emperor, reigned 3 Years.

THIS new Emperor was descended from *Tchin che*, the famous General, who distinguish'd himself by his glorious Actions in War, under the fifth House of *Han*; he was a Lover of Learning, and fond of the Bonzes; but Death in a little time priv'd him of that Crown, which he had obtained by a double Murder, for he wore it no longer than three Years, dying in the fifty-ninth of his Age, and the

the sixth of the Cycle, *Ven ti* his Brother succeeding him.

Ven ti, the Second Emperor, reigned seven Years.

VEN TI lived always privately, without concerning himself in Affairs till the Moment he was made Emperor; but it was soon perceiv'd he had the proper Qualities of a great Prince, by the Affection he bore to his Subjects, and the Trouble he took in determining their Lawsuits himself, and bringing them to a speedy Issue: He ordered a Drum to beat within the Palace to distinguish each Hour of the Night, which Custom is observed to this Day. The small Merit he discerned in his Son made him resolve to choose the King of *Ngan tching*, his Brother, for his Successor in the Empire; but the Prime Minister and Grandees making strong Representations to him against it, he alter'd his Intention.

The Emperor of that Part of the North called *Tcheou*, revived at this time an ancient Custom, which was to maintain at the publick Charge those Persons advanced in Years, who had done important Service to the State.

Ven ti was forty-five Years old when he died, and his Son *Ling hai vang* succeeded him.

Ling hai vang, the Third Emperor, reigned two Years.

THIS Prince, after a short Reign, was deposed by his Uncle the King of *Ngan tching*; he died soon after at nineteen Years of Age, and *Suen ti*, Nephew to the Founder of the Dynasty, made his way by force to the Throne.

Suen ti, the Fourth Emperor, reigned fourteen Years.

THIS Prince was of a sweet and agreeable Temper, and his chief Delight was Musick, to which he dedicated a considerable Part of his Time: The Sages, or Philosophers, had always easy Access to him,

and he loved and protected them; one Day out of an interested View, they sent one of their Vassals with Presents of great Value to him, but he, to check their Ambition, order'd them to be burnt in his Presence. The Emperor of the North having promoted *Yang kien* to the Dignity of Prime Minister, and given his Daughter to that Minister's Son in Marriage, not long after made him Sovereign of the Principality of *Souy*, which Honours and Preferments render'd him so powerful, that in a few Years he was in a Capacity to conquer all *China*.

Suen ti died in the thirty-ninth Year of the Cycle, and the forty-second of his Age, his Son *Tchang tching kong* succeeding him.

Tchang tching kong, the Fifth Emperor, reigned seven Years.

THIS Prince was no sooner invested with Sovereign Power, but he plunged himself into the most criminal Excesses: *Yang kien*, who had rendered himself very powerful in the North, being informed of his luxurious and effeminate way of Living, took upon him the Title of Emperor, and advancing towards the South with a numerous Army, crossed the River *Yang tse kiang* without the least Opposition, and entered the Imperial City of *Nan king* in Triumph; *Tchang tching kong*, judging it worse than Death to fall into his Enemy's Hands, threw himself into a Well, from whence he was taken out alive; but was drove from the Throne which he had disgrac'd, and reduced to a private Condition the remaining Part of his Life, which was four and twenty Years, being fifty-two Years old when he died.

Yang kien took the Name of *Kao t'fou ven ti*, and became the Founder of a new Dynasty.



The Twelfth Dynasty, called Souy, which had three Emperors in the Space of 29 Years.

Kao tfou ven ti, the First Emperor, reigned fifteen Years.

TWAS the forty-seventh Year of the Cycle when this Prince seized the Throne: The River *Yang tse kiang* had parted the Northern and Southern Empires for 300 Years, and serv'd as a Boundary to each; but in the Year fifty-four these Dominions were reunited under the new Emperor, who descended from a noble Family, which had performed great Services to the Fifth House of *Han*; his solid and penetrating Judgment made amends for his Want of Learning, and his admirable Temperance and Love of his People gain'd him their Esteem and Confidence; he reformed the ancient Musick, and commanded the Learned to use in their Compositions nothing but sound Reasoning, avoiding all Rhetorical Flourishes as vain Ornaments, fit only to flatter the Ear, and enervate Eloquence; he caus'd also publick Granaries to be built in all Towns, and order'd each Family, in proportion to their Substance, to furnish every Year a certain Quantity of Rice and Corn for the Support of the Poor in time of Scarcity: He publish'd likewise an Edict making it Capital to steal the Value of Eight Pence; afterwards, upon the Representations that were made to him, he abolish'd this Law, but was inexorable towards the Judges who received Bribes.

Last of all he order'd Merchants and Mechanicks Cycle 50. to be excluded from publick Commands, and tho' A.D. 604. he knew his eldest Son to be a Person of mean Capacity,

capacity, yet he pitch'd upon him for his Successor : This Preference so exasperated his second Son *Yang ti*, that he murdered his Father in the sixty-fourth Year of his Age, and the first of the Cycle ; with the same Barbarity he treated his Brother, whom he look'd upon as his Rival, and by this double Murder attained the Throne.

Yang ti, the Second Emperor, reigned thirteen Years.

THO' this Prince had very valuable Qualities, yet he was universally blamed for his Luxury and Prodigality : Having removed his Court from the Province of *Chen si* to that of *Ho nan*, he caused two publick Granaries of prodigious Largeness to be built, and a Park to be made fifteen Leagues in Circumference, with stately Palaces and magnificent Gardens, where he took the Air on Horseback, accompany'd by a great number of his Women, who perform'd Consorts of Vocal and Instrumental Musick : His Fame drew many foreign Princes to his Court, who came to throw themselves under his Protection : He forbid his Subjects to carry Arms, a Trick of State which is still in use ; he also repaired the Great Wall which divides *China* from *Tartary*, employing, 'tis said, a Million of Men about it : He was so intent upon the Advancement and Progress of the Sciences, that he commissioned an hundred of the most learned Men to revise and reprint, after the manner practis'd in those Days, all the Books which treated of War, Politicks, Physick, and Husbandry : He established the Degree of Doctor, whereby Soldiers, as well as Men of Letters, might be capacitated for Civil and Military Employments : He attacked the *Çreens* both by Sea and Land, but this Expedition was without Success ; yet coming upon them again, he forc'd them to send Ambassadors to implore his Clemency in quality of his Vassals. In visiting the Southern Provinces of the Empire, he arrived

rived at *Yang tcheou*, a Town in the Province of *Kiang nan*, where he was assassinated at thirty-nine Years of Age by a contemptible Fellow, whose Name was *Hoa kie*. *Li yuen*, one of the petty Sovereigns, having assembled an Army of 12,000 Men, placed the Crown upon the Head of *Kong ti*, the young Son of the Emperor *Kao tson ven ti*.

Kong ti, the Third Emperor, reigned one Year.

THIS Prince was deposed by *Li yuen* the same Year wherein he made him Emperor. The second Son of *Li yuen*, at the Head of an Army raised by his Father, made himself Master of the Palace; and as he was viewing the Magnificence and Riches thereof, he fetch'd a deep Sigh, and said, "No, such a stately Edifice must not be permitted to stand any longer, it is good for nothing but to soften the Spirit of a Prince, and vitiate his Inclinations;" and so ordered it immediately to be burnt to Ashes. Thus ended the Dynasty *Souy*, which is the last of the five petty Dynasties. *Li yuen* was the Founder of the following Dynasty, and reigned by the Name of *Chin yao ti*.



The Thirteenth Dynasty, called Tang, which had twenty Emperors in the Space of 289 Years.

Chin yao ti, the First Emperor, reigned 9 Years.

HE began his Reign with an Act of Clemency, which expressed the Mildness of his future Government; he abated the Rigour of Penal Laws, and moderated the Taxes; but, on the other hand, he shewed himself too favourable to the Doctrine of *Lao kiun*, by erecting a Temple in honour of the Chief of that Sect. In the sixteenth Year of the Cy-

cle he reduced all the Rebels to his Obedience, and thereby enjoyed the quiet Possession of this vast Monarchy. 'Twas he who enacted that one Ounce of Copper should be coined into ten Pieces of Money, with these two Words, TONG PAO, imprest upon them. This was the current Money of *China*, and is in use at this Time: By the Advice of his Prime Minister, called *Fou yue*, he enjoined 100,000 Bonzes to marry, in order to multiply, and in length of Time to furnish Troops for the Augmentation of his Armies. In the twenty-third Year of the Cycle he abdicated the Crown in favour of his second Son, called *Tai tsong*, and declared him Emperor. He died nine Years after, in the seventieth Year of his Age.

Tai tsong, the Second Emperor, reigned 23 Years.

In the twenty-fourth Year of the Cycle *Tai tsong* began his Reign; he was esteemed by the *Chinese* as one of the greatest Emperors *China* ever had; they praise him above all for his Wisdom, and the easy Access to his Person, which he allowed to all who were capable of giving him discreet Counsels, or had Courage enough to advertise him of his Faults: So great was his Temperance and Frugality, that he suffered no more than eight Dishes of Meat to be served up to his Table, and drove almost all the Concubines out of the Palace: But that which crowned the Happiness of this Prince was, that in his Reign the Christian Religion gained Footing in his Empire, as appears by the Sequel: He caused the best Books to be brought from all Parts, and became, in some respects, the Restorer of the Sciences, by the Care he took to re-instate in his Palace an Academy for Literature, wherein were reckoned 8000 Scholars, and amongst them many Sons of foreign Princes: He provided them with able Masters, and of these he appointed eighteen of the most Ingenious to overlook their Studies: He founded also a Military Academy, where

where Archery was taught, and he himself often assisted at these Exercises. It was not at all agreeable to the Ministers that the Emperor frequented this Academy; they represented to him the Unbecomingness, as well as the Danger that might accrue there to his Person. "I look upon my self in my Empire, answered *Tai tsong*, as a Father in his Family, and I love my Subjects as my Children; what have I then to fear?" This Affection for his Subjects made him say, That he wished his People to have always plenty of the common Necessaries of Life: Adding, "That the Welfare of the Empire depends upon the People: An Emperor who fleeces his People to enrich himself, is like a Man who cuts off his own Flesh to supply his Stomach, which is filled, 'tis true, but in a short time his whole Body must perish. How many Emperors have owed their Ruin to their Ambition! What Expences were they at to maintain it! and what heavy Taxes were charged upon the poor People to supply those Expences! When the People are rack'd and oppress'd, what becomes of the Empire? Is it not upon the Brink of Destruction? and what is the Emperor if the Empire perish? These are the Reflections, continued he, that served to regulate my Desires." He forbid the Magistrates to receive Presents upon pain of Death, and to be satisfied that his Orders were obeyed, he made a Tryal upon a Mandarin, by a Man whom he had suborned to make him a Present; the Mandarin received it, and the Emperor being informed thereof condemned him to Death. Upon this the Prime Minister spake to him, "Great Prince! Your Sentence is just, and the Mandarin deserves Death; but you, who have decoyed him into this Fault which he has committed, are you altogether innocent, and do not you partake of his Crime?" This Remonstrance had its Effect, and the Emperor pardon'd the

Offender. In the Year following one of the great Mandarins of War received likewise a Garment of Silk as a Present; the Emperor, who was told of it, sent him immediately a Quantity of the same Stuff; the Courtiers, who saw this, could not conceal their Resentment, and cryed out, "This Mandarin deserves a Punishment, and not a Reward." The Emperor replied, "The Confusion wherewith he will be struck, will be to him a Pain more severe than the sharpest Punishment: These Stuffs, which I sent him, are so far from contributing to his Honour, that they will continually reproach him with his Crime." Whenever the Country was threatned with Scarcity, Drought, or immoderate Rains, after the Examples of the ancient Emperors, he published an Edict, by which he ordered his Mis-carriages to be signified to him, that he might take Care to reform them, and appease the Wrath of Heaven. He gave no heed to Sooth-sayers; for one Day as the Storks were building their Nests in his Presence, they stood and clapped their Wings; his Mistresses testified their Joy, because the fluttering of their Wings portended him some unexpected good Luck; the Emperor smil'd at their Discourse, and said, "*Choui tsai te bien*, what signifies it? A happy Omen for me is to have wise Men about me," and immediately ordered the Nest to be destroyed. In the second Year of his Reign the Fields were covered with Locusts, which by the Havock they made threatned a general Famine. "Mischievous Insects," cried the Emperor with a deep Sigh, "in ruining the Crop you destroy the Lives of my People. Alas! I had rather you would devour my own Bowels," and at these Words swallowed a Locust alive. In reading the Books of Physick, composed by the Emperor *Hoang ti*, he found that when a Man's Shoulders are bruised or hurt, the vital Parts within are injured thereby; from that time he made a Law that no

Criminal should be bastinado'd upon the Back, but upon the lower Parts, after the manner that is now practis'd throughout the whole Empire. He us'd to say, "That an Emperor is like an Architect; when a Fabrick is well built and grounded upon solid Foundations, if the Architect attempts any Alterations, he exposes it to certain Ruin: 'Tis the same with the Empire, when once it is well established, and govern'd by good Laws, care must be taken not to introduce any Innovation. 'Tis a common Proverb, saith he another time, that an Emperor is feared by every body, and has nothing to be afraid of himself. This is not my Sentiment, I always stand in awe both of the Observation of the Emperor of Heaven, whom nothing can escape, and of the Eyes of my Subjects, which are continually fixed upon me. 'Tis for this that I watch every Moment over my self, that I may do nothing but what is agreeable to the Will of God, and to the Desires of my People.

To comfort his People in a time of Drought he released the Prisoners, and granted a general Pardon, confessing nevertheless that this was an Indulgence, whereof a Prince ought to be very sparing, for fear that the Impunity of the Wicked might prove a Prejudice to the Publick, and that he ought to root out the Tares, lest they should damage the good Corn. In the seventh Year of his Reign he went in Person to the publick Prisons, in which were 390 capital Offenders; he set them all at Liberty, but with an Injunction to return thither after Harvest, which they all to a Man did at the appointed Time. The Emperor was so surprized at their Exactness in keeping their Word, and so highly delighted therewith, that he granted them all their Lives and Liberty.

The *Chinese* Annals report, that in the eighth Year of this Reign there came to *Cbina* Ambassadors from foreign Nations, whose Air, Shape, and Habits were altogether strange to the *Chinese*, who had never seen the

the like before, and the Emperor himself rejoiced that in his Reign Men with fair Hair and blue Eyes arrived in the Empire. It is certain that these Strangers were those whose Names we read upon a Stone Monument, found in 1625 at *Sin ngan fou*, in the Province of *Chen si*, on which you see the Cross, an Abstract of the Christian Law, together with the Names of seventy two Preachers of this Law, engraved in *Syriack* Characters, and a Date specifying the eighth Year of the Reign of *Tai tsong*. In the King's Library is preserved an old *Arabian* Manuscript, wherein we find that at this very Time the Catholick Patriarch of the *Indies* sent Preachers of the Gospel into *China*, who were honourably received in the Imperial City, and conducted thither by *Fan biuen ling*, Prime Minister of the Empire: About this time the Emperor made choice of thirteen Persons, most eminent for Merit and Integrity, to visit all Parts of his Empire, and gave them full Power to execute Justice, and to punish severely those Governors of Towns, and Viceroys of Provinces, whose Conduct deserved it. In the tenth Year of his Reign he was deeply affected with the Loss of the Empress, whose Name was *Tchang sun*: She was a Princess of singular Discretion, joined with a Capacity not common among those of her Sex: It was observed, that while she lived there was not one of the great Number of Officers, who served in the Palace, that suffered severe Punishment, which is a thing almost without Example. The Emperor, being disgusted with the frequent and troublesome Admonitions of his Prime Minister *Guci tching*, forbid him his Presence; the Empress, who was informed of it, put on immediately her richest Dress, and went to her Husband, to whom she said, " Prince, I have often
 " heard that when an Emperor has Wisdom and Sa-
 " gacity, his Subjects have Honesty, and fear not to
 " speak the Truth. You have a Prime Minister that
 " know's

“ knows not how to difsemble; by this I judge of
 “ your Wisdom, and how much it deserves to be
 “ admired, therefore I am come to exprefs my Satisfac-
 “ tion, and to wish you Joy.” This Compliment
 appeas'd the Emperor, and the Minister was reftored
 to favour: This Princefs compos'd a Book divided
 into thirty Chapters, concerning the Manner of Beha-
 viour towards Women: The Emperor holding this
 Book in his Hands, and melting in Tears, “ See,
 “ fays he, the Rules that ought to be obferv'd
 “ in all Ages. I know, added he, that my Afflic-
 “ tion proceeded from God, and cannot be remedied;
 “ but when I reflect upon the Lofs of fo faithful and
 “ fo excellent a Companion, and that I am for ever
 “ depriv'd of her good Counfels, is it poffible for
 “ me to refrain from Tears?” He was willing to
 leave an eternal Monument of his Grief, and to
 that end rais'd a ftately Tomb far more magnificent
 than that which he built for his Father, who died the
 Year before.

One Day being with his Prime Minister upon an
 Eminence, from whence they might have a View of
 this *Maufoleum*, and taking particular Notice of it to
 him, the Prime Minister pretending he did not un-
 derftand him, faid, “ Prince, I thought you fhew'd
 “ me the Sepulchre of your Father; as for that of
 “ your Spoufe, I faw it long ago.” At this Dif-
 courfe the Prince fhed Tears, and ftung with the fe-
 cret Reproach of his Prime Minister, he order'd the
Maufoleum to be demolifhed.

In the eleventh Year of his Reign he took in-
 to the Palace a young Girl of fourteen, named *Vou-
 chi*, endowed with extraordinary Beauty, and the moft
 agreeable Wit: This is ſhe who afterwards ufurped
 the Sovereign Power, and tyrannifed over the Em-
 pire. In the twelfth Year the Emperor permitted the
 Chriftian Law to be preach'd in his Empire; he al-
 lotted a Piece of Ground in the Imperial City to build
 thereon

thereon a Temple to the True God. *Guei tching*, the Prime Minister, died in the Year seventeen, extremely regretted by the Emperor. This Prince wrote an Encomium upon him himself, and caused it to be engraved on his Tomb, and afterwards turning to his Courtiers, said, “ We have three Sorts of Mirrors ;
 “ One is of Steel, which serves the Ladies for to dress
 “ their Heads, and set themselves out. The second,
 “ which I call so, are Books of Antiquity, wherein
 “ we read of the Rise, Progress, and Fall of Em-
 “ pires. The third are Men themselves ; by a little
 “ Study of whose Actions we see what to shun, and
 “ what to practise. I had this last Mirror in the
 “ Person of my Prime Minister, which to my Mis-
 “ fortune I have lost, despairing to find such an-
 “ other.”

Another time that he entertained his Courtiers, he told them, “ A Prince has but one Heart, and this
 “ Heart is continually besieged by those about him :
 “ Some attack him by the Love of vain Glory,
 “ which they endeavour to inspire into him ; others
 “ by Luxury and Pleasures ; some by Caresses and
 “ Flattery ; others have Recourse to Subtlety and
 “ Falshood in order to impose upon him, and all
 “ these Arts they make use of, aim at nothing but to
 “ insinuate into the good Graces of the Prince, to gain
 “ his Favour, and to be advanced to the high Offi-
 “ ces and Dignities of the Empire : For one Mo-
 “ ment that a Prince ceases to watch over his Heart,
 “ what has he not to fear ?”

At the Age of twenty one he married the Daughter of his Prime Minister, called *Sin boei*, and gave her the Title of *Sage*. This Princess was celebrated for her admirable Genius, and Skill in the *Chinese* Sciences ; 'tis said that at four Months old she began to speak, at four Years she got by Heart the Books of *Confucius*, and at eight Years old she made learned Compositions upon all sorts of Subjects : Thus much is certain,

certain, that she employed almost all her Time in Reading.

The Emperor had Thoughts of sending a formidable Army to reduce the *Coréans*, who had revolted, but his Death intervening that Expedition was deferred to another Time: 'Tis scarce credible what Diligence and Care this Prince took for the Education of his Children; every Object served as a Matter for their Instruction: If, for instance, he was eating Rice, he made them sensible how much Sweat and Toil this Rice cost the poor Labourers: One Day as he was sailing with them upon the Water, "You see, my Children, says he, that this Boat is supported by the Water, which at the same time can overwhelm it; consider that the People resemble the Water, and the Emperor the Boat".

The Year before his Death he gave his Successor the twelve following Advices, which he expressed in twenty-four Characters. "Govern well your Heart and all its Inclinations. Promote none but Persons of Merit into Places and Dignities. Encourage wise Men to come to your Court. Watch over the Conduct of Magistrates. Drive Slanderers from your Presence. Be an Enemy to Pomp. Keep good Economy. Let your Rewards and Punishments be proportionable to Merit and Crimes. Have special Regard to the Encouragement of Agriculture, Art Military, Laws and Learning. Search among the former Emperors for Models to form your Government upon, for I do not deserve to be regarded as such, having made too many Slips while I govern'd the Empire. Have an Eye always upon the most perfect Pattern, without which you will never keep a just Medium, wherein Virtue consists. Lastly, Take Care that the Splendor of your Rank puff you not up with Pride, and that you indulge not your self in the
" Plea-

“ Pleasures of a voluptuous Life, for so you will ruin
 “ both the Empire and your self.”

Tai song died in the forty-sixth Year of the Cycle, and the fifty-third of his Age; in the Year following his Son *Kao tsong* was acknowledged Emperor.

Kao tsong, the Third Emperor, reigned 34 Years.

HE had reigned five Years when he fell in love with *Vou chi*, the young Girl which I mentioned before, and whom *Tai tsong* had placed in his Seraglio. She was retired to a Monastery of Bonzesses; the Emperor went himself to fetch her out, and conducted her to his Palace. A little after, under pretence he had no Male Issue, he put away the Empress and one of the Queens, in spite of the Remonstrance of his Ministers, who opposed it with all their might. *Vou chi* was then placed upon the Throne, nevertheless she perceiv'd that the Emperor had not forgot the divorced Princesses; and incens'd thereat she caus'd their Hands and Feet to be cut off, and in some Days after their Heads likewise. Scarce had she committed these bloody Actions, but she fancied herself pursued Day and Night by the Ghosts of these Princesses, as by so many Furies ready to fall upon her: The Fright she was in made her shift her Place continually; nevertheless the Emperor was enamour'd more and more with this unworthy Object of his Love.

He was infatuated to that Degree, as to put the Government of the Empire into her Hand, and to give her the Name of *Tien heou*, i. e. *The Queen of Heaven*, a Title of Honour till then unheard of in *China*.

This cruel Princess no sooner saw herself invested with Sovereign Power, but she made the first Use of it in poisoning her eldest Son, with a Design that the Crown should fall to her Brother's Children, and
 by

by that means to settle her Family upon the Throne, but she did not obtain that Satisfaction.

In the sixteenth Year of the new Cycle, the *Co-réans* submitted, and did their Homage in the accustomed Manner. This Emperor was favourable to the Christian Religion, as appears by the Stone Monument mentioned above; Churches were built for the Service of the true God, and the Faith was preach'd in the Provinces: One of the Missionaries, whose Name was *Olo puen*, had a Title of Honour conferred upon him. *Kao tsong* died at the Age of sixty-six, and in the twentieth Year of the Cycle: The cruel *Vou heou* seized the Throne.

Vou heou, the Usurper, reigned 21 Years.

THIS Princess, as subtle as she was cruel, resolved to maintain her self in all the Power which the late Emperor's Weakness had entrusted her with. To this end she sent away her Son, who was declared Heir of the Crown, and gave him a petty Sovereignty in the Province of *Hou quang*: In his room she placed her third Son, who was very young, and had only the Name of Emperor. She began forthwith to rid her self of all those whom she suspected not to be in her Interest, and in one Day put to Death a great many of the Heads of the chief Families of the Empire. In the fifteenth Year of her Reign she raised a Persecution against the Christian Religion, which lasted fifteen Years: In the same Year the Prime Minister, called *Tié*, had the Courage to make pressing Instances to her in behalf of her Son, who was appointed by *Kao tsong* to inherit the Crown, and whom she had banished these fourteen Years: The Reason which he gave was, that it is a thing unheard of that a Name, which did not belong to the Family, and which the Descendants would never acknowledge, should be placed in the Hall of their Ancestors. Then the Prince was recalled from Exile, and lived seven Years

in

in the Eastern Palace till the Death of *You heou*, before he ascended the Throne, which came to pass in the forty-first Year of the Cycle, when this Princess died, aged eighty-one Years.

Tchung tsong, the Fourth Emperor, reigned 5 Years.

THIS Prince little deserved the Throne, whereon his Birth, the Tenderness of his Father *Kao tsong*, and the Courage of the Prime Minister had placed him. He gave himself entirely up to Indolence and Debauchery; that he might not be interrupted in his Pleasures, he deposited his whole Authority in the Hands of the Empress, whose Name was *Guei*, who had been his faithful Companion in his Exile. This Princess, by the persuasion of *San se*, Governor of the Palace, would place his Son *Chang* upon the Throne: The Princes and petty Kings of *China* opposed this Resolution, and took up Arms on all sides. *Tchung tsong* died of Poison in the fifty-fifth Year of his Age: *Chang* was immediately proclaimed Emperor; but his Uncle, a petty Prince, at the same time seized the Palace: The Empress was killed, together with her Daughter, and young *Chang* saved his Life by surrendering himself to his Uncle's Discretion, and delivering the Crown into his Hands. *Juy tsong*, the deceased Emperor's Brother, succeeded him.

Juy tsong, the Fifth Emperor, reigned two Years.

The Shortness of this Prince's Reign ranks him amongst those of whom we have little to say. All that is come to our Knowledge is, that he took Possession of the Empire in the forty-seventh Year of the Cycle, and died in the forty-eighth, fifty-five Years old. *Hiuen tsong*, his third Son, was declared his Successor.

Hiuen tsong, *the Sixth Emperor, reigned 44 Years.*

THE good Nature of this Prince, his Discretion, singular Temperance, and Zeal for the Publick Good, gave presently great Hopes of the Felicity of his Reign. He became the Restorer of his Family, which was upon the Brink of Ruin; but he committed one Fault almost irreparable, in promoting one of the Eunuchs, called *Kao lie se*, to be Master of the Palace; without doubt he did not foresee the Misfortunes which the Power of the Eunuchs would one day draw upon him and his Successors.

The Christian Religion began to recover and flourish under this and the three succeeding Reigns. *Hiuen tsong* looked upon Luxury as the Bane of good Manners, and declared himself an open Enemy to it, and publish'd an Edict forbidding to fish for Pearls. One Day he caused all the Gold and Silver Vessels, together with all the Cloths imbroidered with Gold, to be brought out and burnt before the Gate of the Palace, in order to restrain, by his own Example, the Extravagance of his People, who ruin'd themselves by their costly Expences. He established in his Palace a College, consisting of forty of the most learned Doctors of the Empire; which Body of Men affords Historiographers, Visitors of Provinces, Governors, Viceroys, &c. He sought out the ancient Books which treated of the Military Science, and had them revised for the training up of Soldiers: He visited one day the House where *Confucius* was born, and honoured that great Man with the Title of *King of Learning*: It was wished that this Prince had complied with the Counsels which *Yuen tchao* his Prime Minister gave him; for in a Memorial which he presented to him he advised him, among other things, to confer no publick Employment upon the Eunuchs, to grant no Power to his Relations, to extirpate the idolatrous Sects of *Foe* and

Tao, &c. but he gave no ear to these wise Counfels: This Emperor was the first who honoured with a Title of petty King or Sovereign the Generals of his Armies, who had most distinguished themselves, or done the greatest Service to the State, tho' they were not of Imperial Blood. When he visited his Empire he divided it into fifteen Provinces.

He placed in his Palace, with great Solemnity, the Statue of *Lao kiun*, Author of one of the Sects which are found in *China*, whose Disciples, as well as the Bonzes, used to burn at Funerals Silk-Stuffs, and Ingots of Silver. The Emperor, by the Advice of his Brother *Van yu*, altered this Custom, and commanded that for the future they should burn none but Stuffs or Cloths made of Paper, which is still in use among the Bonzes. It was almost thirty Years that the Empire enjoyed profound Peace, but it was at last disturbed by fresh Insurrections, and the Imperial Army was entirely defeated with the Loss of 70000 Men.

The Emperor knew nothing of all this, for the Passages to the Throne were kept shut by the Eunuchs: The Chief of the Rebels was a foreign Prince, *Ngan lo chan*, whom the Emperor, in spite of the Opposition of his Ministers, had raised to the highest Offices, and entrusted with the Command of his Troops: This Traitor, imboldened by his Successes, and seeing himself Master of a great Part of the North, had the Insolence to assume the Title of Emperor. There was Disturbance within the Palace as well as without, for the Emperor divorced his Wife, put three of his Children to Death upon slight Grounds, and married his Daughter-in-law. As one Misfortune often draws another, so the Disasters which happened encouraged a Company of Robbers to get together, who attacking the Imperial Army routed it, and killed 40000 Men; the Emperor was forced to fly, and retire into the Province of *Se tcbuen*.

So tsong, the Seventh Emperor, reigned six Years.

TOWARDS the End of the thirty-third Year of the Cycle, *Hiuen tsong* made his ignominious Retreat, and *So tsong* took Possession of the Government, tho' his Father was still living: He was a warlike Prince, who, with the help of his Prime Minister *Ko tso y*, entirely overthrew the Army of Robbers, and dispersed them. The Publick Tranquility was no sooner settled, but he brought home his Father from the Province of *Se tchuen*, and conducted him into the Palace with all the Honours due to his Rank; but he did not long enjoy the Repose which his Son procured him, for he died in the thirty-eighth of the Cycle, and the seventy-eighth of his Age. Nevertheless *Ngan lo chan* plundered the Palace of *Tchang ngan*, and with the Riches, which he conveyed into the Province of *Ho nan*, he bought an hundred Elephants and Horses, which had been taught to dance to the Sound of Instruments, and to present to the Emperor a Cup which they held in their Trunks. *Ngan lo chan* had a mind to procure himself this Diversion; but as if these Beasts had refused to acknowledge him for Emperor, in that they could never be drawn to do what he desired, he was so enraged that he ordered them to be killed upon the Spot. The Perfidiousness of this Traitor, who made use of his Master's Favour to ruin him, was not long unpunished, for he was killed in his Bed by his own Son. The Parricide was murdered in his turn by *Se mong*, General of the Army, who, being desirous to make the youngest of his Children his Heir, was likewise killed by his eldest Son. *So tsong* died in the thirty-ninth Year of the Cycle, and left the Crown to his Son *Tai tsong*.

Tai tsong, the Eighth Emperor, reigned 17 Years.

THE Beginning of this Reign prospered very well by the Care of able Ministers, in whom the Emperor

placed his Confidence; the Rebels were forced to return to their Obedience, and Peace was restored in the Empire: But it was of short Continuance, for five of the most powerful Kings shook off the Yoke, and, refusing to acknowledge the Emperor for their Master, pretended to reign absolutely independent.

A Mandarin called *Fou bou tsien*, finding himself at the Point of Death, ordered his Head to be shaved after the manner of the Bönzes, whose Protector he was, and desired to be interred according to their Ceremonies: We shall see this Example afterwards copied by many Grandees of the Empire, in the nineteenth Dynasty.

In the eighth Year of this Reign more than 200000 Tartars made an Irruption into the Empire, and forced the Emperor to fly: His Palace was plundered, and these Barbarians, loaded with immense Treasures, retired into their own Country. The Emperor, with the Assistance of the famous *Ko tsou y*, came back again to his Palace; the Elogium of this great General is to be seen upon the Stone-Monument which I spoke of more than once; there his Liberality is mentioned with Praise, and that he contributed much to his own Credit and Interest, by erecting Temples to the True God; some also conjecture that he had embraced Christianity. The same Monument gives an account, that on the Day of our Saviour's Nativity the Emperor sent rich Perfumes to the Church, and Fruits from his own Table to the Ministers of the Gospel. *Tai tsong* died in the fifty-third Year of his Age, and was succeeded by *Te tsong* his eldest Son.

Te tsong, the Ninth Emperor, reigned 25 Years.

THE Empire found no great Support from this Prince, for he passed his Time in trifling Employments, was of a timorous Nature, extremely mistrustful, and ready to lend an Ear to Flatterers: He was applauded for refusing to receive Presents from Strangers,

gers, which was look'd upon as a happy Omen: *The best Augury I can have*, says he, *is to see Wise Men about me.* He shewed one Sign of Disinterestedness, which gained great Commendation: When a great Sum of Money was offered him, instead of receiving it he ordered it to be distributed among his Soldiers.

In the third Year of this Reign the famous *Ko t'fou y*, who had rendered such important Service to the Empire, died in the eighty-fifth Year of his Age; he had been Prime Minister under four Emperors, and so great was the Reputation of his Probity, that it was universally said He had not his Equal for many Ages: Such Confidence was placed in this Minister, that it may be truly affirm'd, That the Fate of the reigning Family was in his Hands: Tho' he attained to the highest Honours, and had acquired immense Riches, yet Envy it self revered him, and he never felt its Stroke, and tho' he kept a splendid House, his Liberality exceeded his Magnificence. He left eight Children, who all made themselves memorable by the Honour with which they discharged the different Posts their Merit had raised them to. *China* mourned three Years for this great Man, whom she bewailed as her common Father.

The Power of the Eunuchs became so formidable, and their Insolence increased to so great a degree, that on all sides there was nothing but Revolts talked of, and the Emperor was obliged to levy a great number of fresh Troops to augment his Army, and to double the Taxes to maintain them: There was even a Tax laid upon Tea, which is the common Drink of the *Chinese*. These extraordinary Impositions exasperated all Persons, and the extreme Poverty of the People occasioned infinite Thefts and Robberies: By good Fortune the Imperial Arms were victorious every where, and the Rebels being defeated Peace was re-established, and the People relieved. The Emperor at last attributed the Wars and Calamities to his own ill Destiny, and added, that part of these

Misfortunes was foretold him by the Astrologers: *Li mie*, his Prime Minister, made Answer, “ Prince, “ leave this kind of Talk to the Ignorant and Vulgar, “ ’tis not convenient for you and me to use it; for “ according as we govern the State well or ill, so we “ render our own Destiny happy or unhappy.” This Prince died at the Age of sixty-four, in the twenty-first Year of the Cycle; he had for his Successor *Chun tsong* his Son.

Chun tsong, the Tenth Emperor, reigned one Year.

THERE was reason enough to hope for a happy Reign under this new Emperor, but he being attacked by a grievous Distemper, for which he could find no Remedy, abdicated the Crown, and delivered it to his Son *Hien tsong*.

Hien tsong, the Eleventh Emperor, reigned 15 Years.

THIS Prince had wonderful Penetration, Understanding, and Skill in dis-entangling and dispatching the most difficult Affairs, and a Firmness of Mind, which no Consideration could conquer, in carrying on what he once undertook, and he gave solid Proofs of his Affection for his People in a time of Famine, by opening his Treasures and publick Granaries in favour of the afflicted Provinces: He sent the Grandees of his Court to inform themselves of the Condition of his People, and to relieve them in proportion to their Want. In the thirty-sixth Year of the Cycle, he ordered the Finger-bone of the Idol *Foe* to be brought in great Pomp from the Province of *Chen si*: The Chief Tribunal of Ceremonies strongly opposed this whimsical Resolution of the Emperor, boldly alledging that the execrable Remains of this Idol ought to be burnt; as they firmly persisted in their Determination, without regarding the Displeasure of the Emperor, many of them were degraded, which is a common Punishment of the great Mandarins of the Empire: He fell into another piece of Folly, which

which cost him his Life; for having sought every where after the pretended Liquor of Immortality, which the Sect of *Tao* promis'd, to which he was devoted, the Eunuchs presented this Drink to him, and it was believ'd that they poison'd him, for this unhappy Prince, after he took it, dy'd suddenly at the Age of Forty-three, and his Son *Mo tsong* succeeded him.

Mo tsong, the Twelfth Emperor, reigned 14 Years.

THE Choice which the last Emperor made of his Son *Mo tsong* to succeed him, was at first oppos'd by certain Lords, who had a Design to place another Prince upon the Throne, but their Projects miscarrying they were put to death; and now seeing himself in quiet Possession of the Crown, he granted, according to Custom, a general Amnesty, and by paying too much Deference to the Advice of some of his Courtiers, he had the Imprudence to disband Part of his Troops; the Hardships which these dismissed Soldiers underwent, oblig'd them to take Refuge among the Robbers, whose Number they increas'd. It was under this Prince that the Imperial Family of *Tang* began to decline from that State of Splendor which it had hitherto maintained, and the following Princes completed its Ruin.

He died at the Age of Thirty, after he had taken a Medicine which had been prepared for him: His Son *King tsong* succeeded him in the following Year, which was the forty-second of the Cycle.

King tsong, the Thirteenth Emperor, reigned two Years.

IT was by the Election of the Eunuchs, who were now become Masters, that *King tsong* mounted the Throne; and by the same Authority which they had usurp'd, they depriv'd him of the Government not long after, in order to confer it on the Empress-Mother: The childish Behaviour of this young

Prince, and his Irregularities, were the Motives they made use of to dispossess him, and to leave him no more than the empty Title of Emperor: This Prince returning from Hunting went into his Apartment to change his Cloaths, when the Candles being suddenly put out he was murder'd by the Eunuchs at the Age of eighteen Years, who placed his Brother *Ven tsong* in his Room.

Ven tsong, the Fourteenth Emperor, reigned fourteen Years.

THIS Prince had an Affection for Men of Letters, and the Sages of his Empire: He bore with Impatience the Power of the Eunuchs, and in the ninth Year of his Reign he took private Measures to destroy them; but the Eunuchs, perceiving the Snares which were laid for them, fell immediately with so much Fury upon the Ministers, and the Guards of the Palace, that they slew above a thousand Men, and many Families entirely perish'd. These Misfortunes, and still others greater which the Emperor foresaw, overwhelm'd him with Sorrow so sensibly, that he often endeavour'd to divert it, or drown it in Wine; but in spite of all his Endeavours, Grief seiz'd his Spirits to that degree that he decay'd insensibly, and at last died of a Consumption in the fifty-seventh Year of the Cycle. The Eunuchs, who now took upon them to nominate Emperors, never thought of the Son of the Deceased, but chose his Brother called *Vou tsong*, who was the fifth Son of the twelfth Emperor of this Dynaſty.

Vou tsong, the Fifteenth Emperor, reigned six Years.

THE superior Qualifications of this Prince justify'd the Preference they gave him before the Son of the last Emperor; he had an Inclination for War, and dreaded neither Danger nor Fatigue; he drove the *Tartars* out of the Province of *Chan si*, who had
forti-

fortify'd themselves in that Place, and cleared several Provinces of the Empire of the Robbers, who got together in Troops, and made great Havock therein: He had an exquisite Judgment, which seldom deceived him in the Choice he made of his Ministers; 'twas he who establish'd, or rather reviv'd a Law, which is still observed, that obliges all the Mandarins of the Imperial City to do their Duty, upon whom the other Mandarins dispersed in the Provinces are dependent; this Law enjoins that every five, or at least seven Years, the Conduct of the chief Officers of the Empire, in the Execution of their Charge, should be strictly examined into; and it is a constant Practice, that every one of these Mandarins should deliver in Writing a sincere and particular Confession of all the Faults he has been guilty of, and intreat the Emperor's Pardon; and if it happen'd that in this humble Confession, which they were obliged to make, they excused their Faults, or disguised and extenuated their Guilt, they had then no Favour to expect, and were inevitably deprived of their Employments.

This Emperor did not live long enough for the Good of his People, being but thirty-three Years old when he died, which happened in the third Year of this new Cycle. The Eunuchs rejected his Son, and in his stead elected *Suen tsong*, the youngest Son of the eleventh Emperor of this Dynasty.

Suen tsong, the Sixteenth Emperor, reigned thirteen Years.

'TIS probable that the slender Capacity, which this Prince discovered in his Infancy, induced the Eunuchs to prefer him to all others, rightly judging that the less capable the Emperor was of governing himself, the more they would be Masters; but they were mistaken, for *Suen tsong* was no sooner upon the Throne but he appeared another Man, and all the Qualities which constitute a great Prince shined in him:

His

His Wisdom, Judgment, Moderation, Equity, Application to Affairs, and Love for his People, made them look upon him as a perfect Copy of *Tai tsong*, the second Emperor of the Dynasty, whose Memory was still revered throughout the Empire: Whatever Merit this Prince had, he could not curb the Power of the Eunuchs: His Prime Minister, *Hou tao*, presented a Memorial to him, in which he advised him to be inexorable with regard to those Eunuchs who should commit any Fault, and not to supply the Places of those who die, that their Number lessening by little and little, it might be more easy to destroy them; this Project, being discovered by the Eunuchs, produced mortal Enmities between them and the Minister, the Troubles growing greater than ever. The *Chinese* Writers blame this Prince for admitting to his Court the Sectaries of *Tao*, in order to procure, by their means, the pretended Drink which renders Men immortal, upon which one of his Ministers represented to him, that the best Method to procure himself a long and happy Life was to controul his Appetites, subdue his Passions, and practise Virtue: *Most of the Emperors, your Predecessors, added he, would have arrived to extreme old Age, if they had followed the Advice which I give you:* Scarce had he taken the Drink which the Sectaries gave him, but he saw himself devoured by Worms which swarm'd in his Body, and in few Days after he died, at the Age of fifty Years, being succeeded by his Son *Y tsong*, who was elected by the Eunuchs.

Y tsong, the Seventeenth Emperor, reigned fourteen Years.

THE Haughtiness and Pride of this Prince, his Prodigality, Luxury, and excessive Debaucheries, raised a general Cry against him: In the fourteenth Year of his Reign he brought into his Palace, in great Pomp, a Bone of the Idol *Foe*, and three Months

Months after dy'd, at the Age of thirty-one Years. The *Chinese* Writers attribute his Death, and the Troubles which follow'd, to his extravagant Passion for this Idol: The Eunuchs placed his Son *Hi tsong* in his Room.

Hi tsong, the Eighteenth Emperor, reigned fifteen Years.

THE Eunuchs, who were absolute Masters, settled this Prince upon the Throne, being but twelve Years old. He spent his Time in Play and Musick, in Riding and Shooting, while on all sides, but especially in the Northern Provinces, there was nothing to be seen but Tumults and Revolts; the Taxes wherewith the People were loaded, the Famine caused by the overflowing of Rivers, and by the Grass-hoppers which destroy'd the Corn, increased the Number of the Rebels; *Hoan tsiao*, who was of the Province of *Chan tong*, being at the Head of them, went and laid Siege to the Imperial City, and having drove his Sovereign away, caused himself to be proclaimed Emperor: A young Man twenty-eight Years old, called *Li ke yong*, to whom was given the Name of *To yen long*, because he had but one Eye, commanded the Imperial Troops, and attack'd the Captain of the Rebels; at first he was repuls'd, but rallying his Soldiers, he return'd to the Charge with so much Fury that he obtain'd a compleat Victory, and brought the Emperor back in Triumph to his Palace; for these Services he was rewarded with the Principality of *Tsin*, and his Son became the Founder of the fifteenth Dynaſty.

The Emperor did not enjoy the Fruit of this Victory above three Months, for he dy'd in the forty-fifth Year of the Cycle, at the Age of twenty-seven, and the Eunuchs set the Imperial Crown on the Head of *Tchao tsong*, who was the last Emperor's sixth Son.

Tchao

Tchao tsong, *the Nineteenth Emperor, reigned sixteen Years.*

THIS Prince, who wanted neither Understanding nor Courage, shewed great Marks of his Esteem for Men of Learning, and for his principal Ministers of State, hoping, by their help, to be able to restore by degrees the Affairs of the Empire, which were in a very bad Situation, by reason of the great Authority the Eunuchs had usurped, and of the Multitude of People who every where were disposed to revolt; in order to this, he judg'd it most necessary to begin with the Destruction of the Eunuchs; but as he was considering of the most proper Methods to bring this about the Eunuchs, suspecting his Designs, came suddenly upon him with a great number of Soldiers well armed, seized his Person, and shut him up in a remote Apartment under a sure Guard, leaving a Hole in the Wall through which to convey Victuals to him; the Prime Minister, *Tsou yu*, having discover'd the Place where the Emperor was confined, sent thither a number of resolute Fellows well armed, who slew the Guards, releas'd the Emperor, and brought him to his Palace. *Tchou uen*, Captain of the Band of Robbers, being invited by the Prime Minister to come to the Emperor's Succour against the Eunuchs, arriv'd just at the time that this Prince publish'd an Edict for extirpating the Eunuchs, reserving only thirty of the youngest of them for the servile Offices of his Palace, and executed this Commission with such Rigour, that many hundreds of the Eunuchs were massacred. *Tchou uen* had appeared loyal hitherto, but Ambition, which seized his Heart, rendered him treacherous soon after; he killed the Prime Minister who was so strongly attach'd to his Prince, and obliged the Emperor to remove his Court from the Province of *Chen si* to that of *Ho nan*, and the Empe-

ror had no sooner establish'd his new Court there, but the Traitor *Tchou uen* murder'd him, which happen'd in the first Year of the Cycle, and in the thirty-eighth Year of this Prince's Age. The Rebel immediately placed the Imperial Crown on the Head of *Tchao fuen tsong*, Son of the deceased Emperor, till he could take it himself with Safety.

Tchao fuen tsong, the Twentieth Emperor, reigned two Years.

THIS young Prince was scarce two Years upon the Throne, when seeing plainly that he should be sacrificed, as well as his Father, to the Ambition of the perfidious *Tchou uen*, chose voluntarily to resign the Crown to him to prevent his committing a fresh Crime, and to save his own Life: The Usurper, who took the Name of *Tai tso*, gave him a Principality, which he held no longer than three Years, being kill'd at the Age of Seventeen, and with him ended the Family of *Tang*. The Five following are counted by the *Chinese* as small Dynasties, as well as the Five which precede the Dynasty of *Tang*; they call these *Heou ou tai*, i. e. *The five latter Dynasties*; they resemble the former in Wars, Revolts, and Parricides, which so often stained the Throne; but they differ in the Number of Princes, and in the Time of their Duration. The five former reckon twenty-four Emperors in the space of 198 Years, whereas these latter lasted not one Cycle, and reckon no more than thirteen Emperors: The warlike Nation called *Sietan*, inhabiting the Country which goes at this time by the Name of *Leao tong*, being exceedingly increased by many Colonies that came from *Corea*, created much Trouble to the following Emperors.





The Fourteenth Dynasty, called Heo Leang, which had two Emperors in the Space of 16 Years.

Tai tsou, the First Emperor, reigned six Years.


DURING these Times of Confusion many Principalities fell off by degrees from the Body of the Empire, and every one of these Sovereigns govern'd his own petty State according to his own Fancy, yet without discontinuing his Homage to the Emperor : *Tai tsou* fixed his Court in the Province of *Ho nan*, but did not long wear the Crown which he had usurp'd by so much Treachery, being murder'd at the Age of sixty-two Years by his eldest Son, but succeeded by his third Son *Mo ti*.

Mo ti, the Second Emperor, reigned ten Years.

MO TI was only a petty Prince ; when he heard the News of his Father's Death, he instantly march'd at the Head of his Forces and engag'd his Brother's Army, which he intirely defeated, kill'd the Parricide, and ascended the Throne the tenth Year of the Cycle. Towards the thirteenth Year a barbarous People of the North, called *Sie tan*, who afterwards were named *Leao*, laid the Foundation of their Government, which in the space of 209 Years reckons a Succession of nine Princes.

Tchouang tsoong, Son of the famous Warrior *Li ke yong* beforemention'd, who had done such Service to the State under the eighteenth Emperor, took advantage of these Troubles to gain a Crown, which he found himself more worthy to wear than the Usurper ; he commanded an always victorious Army, and having taken several Towns he engag'd the Emperor's Army, which was cut to Pieces : *Mo ti* in
Despair

Despair flew himself, and with him his Family was extinct.



The Fifteenth Dynasty, called Heou Fang, containing four Emperors in the Space of 13 Years.

Tchouang tsong, the First Emperor, reigned three Years.

TCHOUANG TSONG inherited the Martial Temper of his Father, being inured to the Hardships of War from his Youth: In all his Campaigns he lay on the Ground, and for fear of sleeping too long wore a Bell about his Neck.

This Prince would have deserv'd a Place among the greatest Heroes of his Country, if he had not obscur'd the Glory of his earlier Years by Idleness and Luxury; he not only delighted in seeing Plays, but would also debase himself so low as to act a Part to give a trifling Diversion to his Queens and Children; and he employ'd his Time in so many other frivolous Amusements, that he was despised by his Subjects: He was moreover so fordidly covetous, that altho' he was immensely rich, yet he would never open his Coffers for the Relief of his People.

At length, in a Sedition of the Army, he was wounded by an Arrow, of which he dy'd the twenty-second Year of the Cycle; but it is not known whether the Stroke was given by Design or Chance: *Ming tsong* was elected Emperor by the Grandees.

Ming tsong, the Second Emperor, reigned eight Years.

THE Father of the late Emperor had adopted *Ming tsong*, tho' he was not a Native of the Empire: This Prince had acquired a general Esteem, and he perfectly answer'd the People's Expectations; he is chiefly

chiefly prais'd for his Liberality, Moderation, Love of Peace, and a particular Affection for his Subjects: Tho' he was illiterate, he gave frequent Marks of his Esteem for Learned Men: THE ART OF PRINTING WAS INVENTED IN HIS REIGN.

The *Chinese* Writers also praise his Piety and Modesty, and affirm that every Night he burnt Perfumes to the Honour of the Lord of Heaven, and implor'd his Assistance in these Words, " I was born
 " a Barbarian, in a savage Country, yet in the
 " midst of the Troubles that disturb'd this Empire
 " I was chosen to govern it: I make but one Re-
 " quest, which is, that the heavenly Majesty would
 " condescend to watch over my Conduct, and send
 " me wise and experienced Men, whose Counsel may
 " aid me to govern without Error:." And indeed he had always in his Palace a great Number of wise Men, by whose Counsel he made many excellent Regulations, and, among others, that which excludes Eunuchs from all publick Employments.

The same Writers attribute to the Piety of this Prince the Birth of that illustrious Man, who was afterwards the Founder of the nineteenth Dynasty, the profound Peace the Nation enjoy'd, and the Plenty which reign'd in all the Provinces of the Empire: Among the many wise Counsellors of this Prince, a *Colao*, named *Fong tao*, is highly praised for his great Knowledge and Integrity: He used to say, " That
 " a State is to be govern'd with the Care and Pene-
 " tration that is required of a Person that manages a
 " Horse: I have often (said he) travelled on Horse-
 " back in very rough and mountainous Countries,
 " and never got any Hurt, always taking care to
 " keep a stiff Rein; but in the smoothest Plains,
 " thinking the same Care needless, and letting loose the
 " Reins, my Horse has stumbled and put me in dan-
 " ger; the Government of a State is the same Case,
 " for when it is in the most flourishing Condition, a
 " Prince

“ Prince ought not to abate any thing of his usual
 “ Vigilance.”

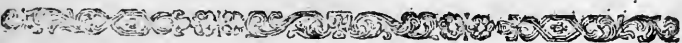
Ming tſong dy'd in the ſixty-ſeventh Year of his Age, and the thirtieth of the Cycle, and left the Crown to his Son *Min tſong*:

Min tſong, the *Third Emperor*; reigned one Year.

Min tſong was ſcarce ſeated on the Throne, when *Che king tang*, Son-in-law of the late Emperor, came with an Army of 50000 Men, which was levied by the People of *Leao tong*, and making himſelf Maſter of the Palace, depriv'd *Min tſong* of his Life and Crown: This Prince was murder'd in the forty-ſiſth Year of his Age, and *Fi ti* his adopted Son was his Succeſſor, who was before named *Lo vang*.

Fi ti, the *Fourth Emperor*, reigned one Year.

Fi ti not being able to reſiſt the Murderer of his Father, fled to a Town called *Guei tcheou*, where ſeeing himſelf in danger, he ſhut up himſelf and his Family in a Palace, with every thing he had of any Value, which he ſet on fire, and periſh'd in the Flames. *Che king tang* became Emperor by the Ex-tinction of this Dynaſty, and took the Name of *Kao tſou*.



The *Sixteenth Dynaſty*, named *Heou tſin*, which contains two Emperors in the Space of 11 Years:

Hao tſou, the *First Emperor*, reigned ſeven Years.

THE General of the Forces of *Leao tong*, who had ſo much contributed to the Advancement of *Kao tſou*, ſcrupled to acknowledge him for Emperor.

and would have taken the Title himself; so that *Kao tseu*, not caring to undertake a new War, purchased a Peace at the Expence of the Honour of his Country, for, to gratify the *Tartarian* General, he yielded to him sixteen Towns of the Province of *Pe tche li*, which were the nearest to *Leao tong*, and engaged to give him annually 300000 Pieces of Silk; this imprudent Donative very much augmented the Force and Power of a warlike and turbulent People, and was the Cause of numberless Wars which afflicted *Cbina* upwards of four hundred Years.

Kao tseu dy'd in the thirty-ninth Year of the Cycle, aged fifty-one Years, and his Nephew, *Tsi vang*, was elected by the Grandees.

Tsi vang, the Second Emperor, reigned four Years.

THE barbarous People of *Leao tong* soon breaking the Treaty, made a sudden Irruption into the Empire; the Emperor oppos'd them with an Army sufficient to have given them a Repulse, which he intrusted to *Lieou tchi yuen*; but this General concealing a violent Ambition, under an Appearance of Zeal, made short Marches, and by affected Delays gave the Barbarians an Opportunity to make the Emperor Prisoner, who seeing himself dethron'd was contented to accept a small Sovereignty, where he ended his Days.

Lieou tchi yuen took possession of the Crown by the Name of *Kao tseu*, and was the Founder of the following Dynasty.





The Seventeenth Dynasty, called Heou Han, which reckons only two Emperors in the Space of four Years.

Kao t'fou, the First Emperor, reigned two Years.

THE Troops of *Leao tong* finding no Resistance, ravag'd all the Northern Provinces, and were marching to the South, but being stop'd by considerable Bodies of Troops which possess'd the Passes, occasion'd the *Tartarian* General to say, he could not have believ'd the Conquest of *China* would have prov'd so difficult; wherefore retiring to his Country, he contented himself with getting a rich Booty.

During these Transactions, *Kao t'fou* dy'd in the fifty-fourth Year of his Age, and the next Year, which was the forty-sixth of the Cycle, his Son *Yn ti* succeeded.

Yn ti, the Second Emperor, reigned two Years.

THE Youth of this Prince gave occasion to the Eunuchs to raise Commotions, by which they endeavoured to regain their Authority, while the Army was employ'd, at a distance from the Court, in opposing the *Tartars* of *Leao tong*.

This Army was commanded by *Ko guei*, who fought several Battles with the Barbarians, in which he was always victorious, and restored Peace to the Northern Provinces; but at the same time the Court was in Confusion, for the Intrigues of the Eunuchs raised a Sedition, in which the Emperor was kill'd, being twenty Years old. The Empress placed his Brother on the Throne, who was scarcely seated before *Ko guei* arriv'd with Triumph from his glorious Ex-

pedition, when the Army cover'd him with the Banners of the Empire, and proclaim'd him Emperor.

The Empress abandoned the Interest of the Brother of *Tn ti*, and paid the General the Honours due to a Sovereign, and he in Acknowledgment always respected her as a Mother: He took the Name of *Tai tsou*.



The Eighteenth Dynasty, named Heou Cheou, which contains Three Emperors in the Space of nine Years.

Tai tsou, the First Emperor, reigned three Years.

THE new Emperor fix'd his Court in the Capital of the Province of *Ho nan*; he visited the Sepulchre of *Confucius*, and to honour his Memory gave him the Title of King.

Some of his Courtiers telling him that this Honour ill became a Man who had been always a Subject, not only to the Emperors, but also to a petty King, *You are mistaken*, reply'd the Emperor, *we cannot give too much Honour to a Man who has been the Master of Kings and Emperors.* Some believe that about this time the Sect of *Mabomet* first appeared in this Country, but other Authors say it was established here in the thirteenth Dynasty of *Tang*.

Tai tsou dy'd at the Age of fifty-three, in the fiftieth Year of the Cycle, leaving no Heirs, but was succeeded by *Chi tsong* his adopted Son.

Chi tsong, the Second Emperor, reigned six Years.

THE Love of Sciences, and the Proofs which *Chi tsong* had given of his Bravery and Skill in the Art of War, were the Steps by which he ascended the

the Throne ; but he was modest in the height of his Grandeur, and always kept in his Palace a Plow and a Loom to remind him of the Station and hard Labour of his Ancestors.

In a Time of Scarcity he open'd all the publick Granaries, and order'd the Rice to be sold at a very low Rate, for which the People were to pay when they were able ; but the Officers of the Granaries representing that the Poor could never pay, *How!* says the Emperor, *don't you know they are my Children, and that I am their Father? Was a Father ever known to let his Child perish for Hunger, for fear of losing what he lent him?* At the same time he melted all the Statues of Idols to coin Money, which was become very scarce. Several little Sovereigns, who had been a long time independant, were so charm'd with the Fame of this Prince's Virtues, that they voluntarily submitted to his Authority : A Memorial was presented to him on the proper Means for recovering the Countries the Empire had lost during the late Troubles, which he was considering how to put in Execution when Death interrupted his Projects, which happen'd in the fifty-sixth Year of the Cycle, and the thirty-ninth of his Age ; his Son, *Cong ti*, who was seven Years old, succeeded him.

Cong ti, the Third Emperor, reigned some Months.

CHI TSONG had put his Son *Cong ti* under the Protection of his *Colao*, named *Tchao quang yu*, who had distinguish'd himself in the Army, and done great Services to the State ; the tender Age of this Prince, and the great Abilities of his Protector, made the great Officers of the State and Army resolve to place him on the Throne instead of the young Prince ; they went therefore to his Palace, and finding him in Bed, saluted him Emperor, and cloath'd him in a yellow Habit, which is the Imperial Colour. *Cong ti* was made a tributary Prince in the Room of one lately displac'd,

and thus ended this Dynasty: *Tchao quang yu* took the Name of *Tai tſou*, and accepted the Crown with this Condition, That his Mother should always take place of him upon all Occasions.



The Nineteenth Dynasty, named Song, which contains eighteen Emperors in the Space of 319 Years.

Tai tſou, the First Emperor, reigned seventeen Years.

NINE Emperors of this Dynasty kept their Courts for 160 Years in the Northern Provinces of *China*, the others resided 152 Years in the Southern Provinces.

Under this Dynasty the Empire began to take Breath, after the many Disorders, Wars, and other Misfortunes it had suffer'd; these continual Storms were succeeded by a long Calm, and the Blessings which Peace generally procures had been more lasting, if all the Princes of this Family had prov'd as warlike as they were learned.

Tai tſou possess'd all the Qualities which the *Chinese* wish for in an Emperor, being a Prince of great Judgment, diligent in Business, sober, prudent, liberal, affectionate to his People, modest, frugal, good-natur'd, and naturally inclin'd to Clemency, which appear'd in his moderate Punishment of Criminals, and his mild and affable Behaviour to those he vanquish'd; he commanded the four Gates of his Palace, which fronted the four Quarters of the World, to be left always open, desiring, as he said, that his House should be like his Heart, always open to his Subjects. By this Character of Goodness and Affability he regain'd the Obedience of ten little Sovereigns, and made Peace between these Princes, who had been long engag'd in continual Wars.

Intending

Intending to banish Luxury from the Empire, he began by reforming himself and the Court, and wore only a plain and modest Habit, forbidding his Daughters to wear Jewels.

To honour the Memory of his Ancestors, he gave the Title of Emperor to his Father, his Grandfather, his Great-Grandfather, and his Great-Grandfather's Father, and made his Mother Empress, who was esteem'd a Pattern of Prudence and Modesty. When the Lords came to congratulate her on the Promotion of her Son, she did not show the least Sign of Joy; at which they being surpriz'd, she said, "I have been told that the Art of Ruling well is very difficult; if my Son governs his Subjects with Wisdom, I shall receive your Compliments with Pleasure; if not, I shall readily forsake these Honours to finish my Days in my former Station."

A Year before her Death she conjur'd her Son not to be guided, by the partial Tendernefs of a Father, in naming a Successor, but rather to make Choice of his Brother: She added, "Remember, my Son, that you owe the Crown much less to your own Merit, than to the Infancy of the Prince of the preceding Family."

During a severe Winter, the Emperor reflecting on the Hardship his Army endur'd, which was opposing the *Tartars* of *Leao teng* in the Northern Provinces, and being touch'd with Compassion at what they were like to suffer from the Rigour of the Weather, he pull'd off his Garment which was lin'd with Furrs, and sent it to the General, telling him, *That he wish'd he could make the same Present to each of his Soldiers*: It is hard to conceive how greatly this Action of the Emperor rais'd the Courage and Ardor of his Troops.

This Prince order'd an Examination for the Officers of his Army, like that for the Men of Letters, that those who aspire to Posts in the Army are obliged to pass through, and do not rise to the Chief Em-

ployments till they have given Proofs of their Capacity, by their Writings on the Art of War, and by their Dexterity in Horsemanship, and Shooting in the Long Bow. Among the famous Men of this Reign, two are particularly distinguished, one in the Magistracy, the other in the Army, the first was called *Tchao pou*, the second *Kao pin*.

Tchao pou, who was of the Emperor's Council, was continually presenting some Petition or Memorial to admonish him of his Duty: One Day the Emperor being tired with so many Remonstrances, took his Petition and tore it before him: *Tchao pou* very calmly gather'd up the Pieces, and going home joyn'd them together in the best manner he could: The very next Day he appear'd before the Emperor with the most respectful Behaviour, and presented the same Petition.

The Emperor, far from being angry with his Minister, admired his Constancy and Resolution, and to reward his uncommon Virtue made him Chief *Colao*.

He gave on another Occasion a great Proof of his Love for his People: The Town of *Nan king* was besieg'd by *Kao pin*, and reduced to the last Extremities; the Emperor, foreseeing the Slaughter which would certainly happen on the taking this Place, feigned himself sick; the great Officers were alarm'd, and surrounding his Bed, every one was proposing some Remedy; "The most effectual Remedy, reply'd the Emperor, and from which I expect a Cure, depends only on you: Swear that you will not shed the Blood of the Citizens." They all swore accordingly, and the Emperor seem'd immediately to recover.

The Generals took such wise Precautions, that the Lives of very few of the Inhabitants were sacrificed to the Rage of the Soldiers.

And even this drew Tears from the Emperor: "Alas! said he, what a melancholy thing is War, which cannot be carried on without destroying in-

nocent

“ nocent Persons ! ” And as the Town had suffered by Famine during the Siege, as soon as it was taken he sent 100000 Measures of Rice to be divided among the People.

For the Encouragement of Learning he visited the Birth-place of the celebrated *Confucius*, and composed an Oration in his Praise: He also bestow'd on one of his Descendants a Title of Honour, which gave him a considerable Rank in the Empire. *Tai tso* died the thirteenth Year of the Cycle, having nam'd his Brother *Tai tsong* to succeed him, as he had been advised by his Mother on her Death-bed.

Tai tsong, the Second Emperor, reigned 21 Years.

TAI TSONG was a Prince of great Moderation, and a general Patron of learned Men; he was learned himself, and employ'd part of the Day in Reading: He had a Library which contained 80,000 Volumes.

In an Expedition which he undertook to subdue a little Kingdom, and make it a Province of the Empire, he laid Siege to the principal City, and there happening one Night a great Disturbance in the Camp, which was commanded by *Tchao* the Emperor's Brother, the next Day a Report was spread, that a Project of the Soldiers, to set *Tchao* their General on the Throne, was the Occasion of the Tumult, the Emperor concealing his Resentment employ'd himself wholly to reduce the Town: Some time after it was taken, his Brother in Conversation said, *He wonder'd that those who had distinguished themselves in the Siege were so long unrewarded: I expected*, answer'd the Emperor, *that you would reward their Services.*

This Answer so vex'd *Tchao* that he kill'd himself before Night: When the Emperor heard of his Brother's Death, he fainted and shed a Flood of Tears, often embraced his Body, and caused his Funeral Obsequies to be perform'd with great Solemnity.

He

He passionately wish'd to recover those Towns his Predecessors had yielded to the *Tartars of Leao tong*; but the Commander in Chief of his Army, *Tchang si bien*, always dissuaded him from this Undertaking: *It is proper first, said he, to secure the Peace of the Empire, and when that is well established; we shall more easily reduce these Barbarians.*

The Emperor not following this Counsel, several Battles were fought, in which sometimes the *Chinese* and sometimes the *Tartars* gain'd the Advantage. The General *Tchang si bien* made use of a remarkable Stratagem to raise the Siege of a Town; he detach'd 300 Soldiers carrying each a lighted Torch, with Orders to approach the Enemy's Camp, who being surpris'd at such a Number of Lights, thought that the whole Army was pouring upon them: Struck with a general Panick they immediately fled, and the General having laid Ambuscades in all their Passages, very few of the Fugitives escap'd Slaughter. This Prince died at the Age of fifty-nine Years, and was succeeded by his third Son *Tchin tsong*.

Tchin tsong, the Third Emperor, reigned 25 Years.

TCHIN TSONG began his Reign in such a Manner as gave the People great Expectations: Upon the Appearance of a Comet, which was look'd upon as a Presage of some Calamity, he publish'd an Edict, that they should let him know his Faults, in order to amend his Conduct, thereby to avert the Evil which threatned the Empire, and at the same Time remitted 10000000 of the Taxes, and set 3000 Prisoners at Liberty. He thought himself indebted to the Sovereign of Heaven for his Son who was now born, because he had for some time past address'd continual Prayers to him for an Heir to succeed him.

The *Tartars of Leao tong* having laid Siege to a Town in the Province of *Pe tebe li*, the Emperor march'd thither with his Army, and his Arrival, which

which was sudden and unexpected, so terrified the Barbarians, that they instantly raised the Siege. The Emperor was advised to take Advantage of their Consternation, and regain the Country which had been yielded to the *Tartars*, and is blam'd for neglecting to pursue his Victory, and for making a Treaty, after their shameful Retreat, as disadvantageous as if he had been beaten; for he gave them 100000 *Taels*, and agreed to pay annually 200000 Pieces of Silk.

His Credulity is also blam'd, which gave Encouragement to Magic, and many other Superstitions: In the eleventh Year of the Cycle, being told that a Book fell from Heaven near one of the Gates of the Imperial City, he immediately thought of going in Person to receive the Celestial Gift: His *Colaos* endeavour'd to prevent such an imprudent Step, by representing in strong Terms, that it was only an Imposture of some idle People to flatter the Emperor, and that the Book ought to be burnt; he remain'd some time in Suspense, but at last resolv'd to follow his first Design, because, as he said, a Spirit had appear'd to him in a Dream about a Year before, and promised him this wonderful Book. He set out directly afoot with several of his Courtiers, and receiv'd this miraculous Book with the greatest Respect, and built a Temple on the Place where it fell.

Upon Examination it appear'd to be full of Enchantments, and contain'd all the Principles of the abominable Sect of *Tao*; concerning which an Interpreter, named *Hou sin gnan*, observes, that from this fatal Time the Respect and Honour due to the Sovereign of Heaven has very much decreased among great Numbers of the *Chinese*.

In the sixteenth Year of his Reign he caused all the People to be number'd, who by their Station might be employ'd in Agriculture, and there were found 21976965 Persons able to cultivate the Lands. This Number does not comprehend the Magistrates, the Learned,

Learned, the Eunuchs, the Soldiers, the Bonzes, nor those who live on the Rivers in floating Towns, of whom there is an incredible Number.

A *Colao*, named *Van tan*, being at the Point of Death, call'd his Children, and spake to them as follows; " My Conscience does not reproach me for
 " having done any thing against the Interest of the
 " Emperor or the Publick Good, but there is one
 " thing I cannot forgive my self, and that is not ha-
 " ving advised the Emperor to burn that pernicious
 " Book which he received with so much Respect. I
 " desire to be punished for it after my Death; where-
 " fore, my Children, I command you, as soon as I
 " am dead to shave my Head and my Face, and
 " bury me like a wretched Bonze, without Cap or
 " Girdle." The Emperor having reprinted the an-
 cient Books, to disperse them thro' the Empire, died
 the fifty-ninth of the Cycle, aged fifty-nine Years.
Gin tsong his sixth Son by his second Queen was his
 Successor.

Gin tsong, the Fourth Emperor, reigned 41 Years.

GIN TSONG was but thirteen Years old when he was proclaim'd Emperor: The Empress govern'd during his Minority, and continued in Power till her Death, which happen'd eleven Years after the Accession of this Prince, who always paid the same Deference to her, as if she had been his own Mother. As soon as he took the Government upon himself, his whole Employment was to preserve the Peace of his Dominions, and to make his Subjects taste the Sweets of it: His pacifick Disposition raised the Courage and Ambition of the *Tartars* of *Leao tong*, and they had renew'd the War if the Emperor had not bought a Peace on most shameful Conditions.

The best thing he did was clearing his Palace of all the Idols and their Worshippers: When the Empire suffer'd by a great Drought in the twenty-sixth Year

Year of his Reign, a plentiful Rain following was the Cause of a publick Rejoycing, and all the great Officers complimented the Emperor on this Occasion. " All the Time, said this Prince, that my People " suffer'd, I never fail'd daily to burn Incense, and " lift up my Hands to Heaven. Hearing the Noise " of Thunder in the Night, I rose hastily out of " Bed and went into my Garden, and as soon as the " Rain fell I prostrated my self on the Earth to re- " turn Thanks to the supreme Lord: The Favour " I ask of you is to speak boldly what you think " amiss in my Behaviour; perhaps I have only the " empty Title of Emperor, and am blind to my " own Defects, being dazzled by the Splendor of " my Greatness: I see of what Importance it is to " address my Prayers to Heaven Morning and Even- " ing with a clean Heart."

The great Desire he had of a Son made him divorce the Empress; some approv'd this Conduct, but this was generally look'd upon as a Blemish in his Character; but he was universally applauded for the Succour he sent his Subjects, by the Counsel and Care of a *Colao* nam'd *Fou pié*, which sav'd the Lives of 500000 People, who were ready to perish with Hunger. About the same time he had another Vexation; *Hien tsong*, seventh King of the *Leao tong Tartars*, sent an Embassy to demand the Restitution of ten Towns in the Province of *Pe tche li*, which had been retaken by the Founder of the eighteenth Dynasty: The Emperor, who was fond of Peace, dispatch'd *Fou pié* to the Tartar Prince, and instead of the Towns he demanded, engaged to pay him yearly 200000 *Taels*, and 300000 Pieces of Silk; and to complete his Disgrace made use of the Character *Na* in the Treaty, which signifies a *Tributary*. After he had divorced the Empress he married the Grand-daughter of the famous *Kao pin*, but had no Heirs by this Princess. Finding himself near his End, he was oblig'd

to name *Yng tsong* for his Successor, who was the thirteenth Son of his Brother; he died at the Age of fifty-four, in the fortieth Year of the Cycle.

Yng tsong, the Fifth Emperor, reigned four Years.

THE first Year of the Reign of *Yng tsong* there was some Difference between him and the Empress, who had a Share in the Government, the Vexation of which had given him a Fit of Sickness: Upon his Recovery he made the Empress a Visit, which was contrived by his *Colao, Hoan ki*.

This wise Minister, having show'd them the Misfortunes their Quarrels would produce, exhorted the Emperor in particular to pay the Empress the Respect and Duty of a Son, tho' she was not his Mother, and tho' she should prove of a disagreeable Temper. He represented to him that Virtue was easily practis'd among our Friends, whose Complaisance engages our Affection, but that we do not deserve to be call'd Virtuous till we have been tried, and support the Character in the midst of Opposition; that he should have always in remembrance the Example of the great Emperor, whose Respect and Obedience were never diminished by the harsh Usage of a barbarous Father, and a cruel Step-mother. The Care of this Minister perfectly reconcil'd the Emperor and Empress, and the Reconciliation was so sincere, that shortly after the Empress intirely resign'd her Part of the Government.

The *Colao, nam'd Sou ma quang*, flourish'd at this Time, who is one of their best Historians: He is the Author of a History compiled from above 2000 Volumes; his Annals begin with *Heang ti*, the third Emperor of *China*.

Yng tsong died the forty-fourth Year of the Cycle, aged thirty-six: He was succeeded by his Son *Chin tsong*.

Chin tsong, *the Sixth Emperor, reigned 18 Years.*

THIS Prince had more Courage than Conduct : He passionately desired to deliver the Northern Provinces from the Yoke of Barbarians ; but he was dissuaded from it by the Counsel his Mother gave him at her Death, to preserve Peace upon any Terms.

Learned Men had a great Share of his Favour ; he gave the Title of Duke to *Mencius*, who is reckon'd the greatest Philosopher after *Confucius* his Master, who had been declared a King by a former Emperor.

In this Reign flourished several Authors of a new Philosophy, who undertook to explain the ancient Books ; they were called *Tcheou, Tching, Tchang, Chao, &c.* The Emperor distinguished them by Titles of Honour while they lived, and after their Death *Vang ngan tche*, one of these new Philosophers, who began to entertain Atheistical Principles, observing that the Emperor appear'd sad in a dry Season, and endeavour'd to appease the Anger of Heaven by Fasting and Prayer ; “ To what purpose do you afflict your self, says he, and what have you to fear from Heaven ? Know, O Prince, that all Events are the Effect of Chance, and that your Labour is in vain ” *Fou pie*, a *Colao* of Distinction, could not bear this Discourse, “ How dare you teach such Doctrine ? says he in an angry Tone ; if an Emperor should lose all Respect and Fear of Heaven, what Crimes would he not be capable of committing ?

The same *Vang ngan tche* strove to introduce many other Novelties ; but the celebrated *Sou ma quang*, who was in great esteem, vigorously oppos'd all the Projects of this rash and superficial Genius. *Chin tsong* died in the second Year of the Cycle, at thirty-eight Years of Age, his Son named *Tche tsong* being his Successor.

Cycle 58.
An. Dom.
1084.

Tche tsong, *the Seventh Emperor, reigned 15 Years.*

TCHE TSONG, who was but ten Years old at his Accession to the Throne, was under the Care of the Empress his Grandmother; she govern'd the Empire with great Prudence during the eight Years that she liv'd: A little before her Death she ordered the *Colaos* to expel from Court the great Number of useles Ministers, who were only fit to corrupt the young Prince; but the Order was too late, she ought to have done it when it was in her Power: *Liu kong tchu*, being rais'd to the Dignity of *Colao*, presented a Memorial to the Emperor, which contain'd the ten following Counsels. 1. Fear Heaven. 2. Love your Subjects. 3. Endeavour to be perfect. 4. Apply your self to the Sciences. 5. Give Employments to Persons of Merit. 6. Be ready to hear Advice. 7. Lessen the Taxes. 8. Mitigate the Severity of Punishments. 9. Shun Prodigality. 10. Detest vicious Pleasures.

The Emperor divorced his Wife, upon which one of his Ministers presenting a Memorial containing Remonstrances on this Occasion, the Prince told him, *He had follow'd the Example of some of his Ancestors: You had better* (replied the Minister) *imitate their Virtues than their Faults.* The Emperor was so stung with this Reply, that he threw down the Memorial, and trampled upon it, and depriv'd the *Colao* of his Dignity for giving him this Advice.

Tche tsong was but twenty-five Years of Age when he died, in the seventeenth Year of the Cycle. *Hoeti tsong* was his Successor; he was the eleventh Son of *Chin tsong*, the sixth Emperor of this Dynasty.

Hoeti tsong, *the Eighth Emperor, reigned 25 Years.*

HOEI TSONG divided his Authority with the Empress his Grandmother, and spent more Time in the Pleasures of his Court, than in the Business of the State,

State, yet he loved Literature, in which he had made a considerable Progress.

Tho' he could not be ignorant of the Troubles occasioned in former Times by the Power of the Eunuuchs, yet he honour'd them with his Favour and Protection, and went so far as to grant Sovereignties to some of them, which were never bestow'd but on Princes of the Imperial Family, or to great Men who had done signal Services to the Empire: This was an Error which admits of no Excuse.

His Reputation suffer'd more by his Adherence to the Sect of *Tao*; for he carefully collected all the Books which contained their Doctrine, and was so infatuated as to give the Title of *Chang ti*, that is, *Supreme Lord*, to a famous Disciple among them, named *Tchang y*; nay, he went farther, for he declared himself Head of this impious Sect.

The Authors of this Time cannot forbear railing against these Proceedings, and readily ascribe all the succeeding Misfortunes, and the Destruction of the Empire to this enormous Blasphemy, which was so dishonourable to the true Lord of Heaven.

The Emperor, contrary to the Advice of the King of *Corea*, and the Majority of his Ministers, joined Forces with the Eastern *Tartars*, called *Niu tche*, intending, with this additional Strength, to destroy the Kingdom of *Leao tong*: The *Tartars* joyfully enter'd into this Confederacy, and several Battles were fought, in which the Army of *Leao tong* was always defeated, and reduced at last to that Extremity, that the Remnant of the People were obliged to fly for Safety to the Western Mountains. Thus ended the Government of *Leao tong*, which in two hundred and nine Years was ruled by nine Princes: The *Tartar* General grew so proud of this Conquest, that he determined to found an Empire by the Name of *Kin*.

Soon after, seeking to aggrandize himself, he openly broke the Treaties he had made with the Emperor

of *China*, and invading the Provinces of *Pe tche li* and *Chen si*, made himself Master of them more by the Treachery of some *Chinese* Malecontents, than by the Strength of his Arms. The Emperor, fearing he should lose the greatest part of his Dominions, made the *Tartars* several advantageous Proposals: The *Tartar* Prince invited the Emperor to come in Person, and settle the Limits of the two Empires; he accepted the Invitation, and they agreed on new Articles to ratify the Peace; but on the Emperor's Return to his Capital City, his Ministers made him change his Design, telling him, that the Treaty ought not to take place, and that the sharpest War was preferable to such a shameful Peace. The *Tartar*, who was inform'd of this Resolution, had immediately recourse to Arms, and taking several Towns enter'd the Province of *Chan si* in Triumph, and desired the Emperor to come a second time and settle their Limits. This unhappy Prince, who dreaded War, was so weak as to go to his Enemy, who presently after his Arrival kept him Prisoner, and stript him of all the Ensigns of his Dignity. A faithful Minister named *Li so chin*, who accompanied the Emperor, enraged at such base Treachery, cry'd out with a deep Sigh; "Heaven cannot have two Suns, nor I obey two Masters." The *Tartars* endeavour'd to appease him, but they only encreas'd his Fury, and in the Height of his Passion he killed himself, after he had cut off his Lips and his Tongue.

Hoei tsong died in the Desert of *Cha mo*, where he was confined, the forty-second Year of the Cycle, aged fifty-four Years; before his Death he named *Kin tsong* his eldest Son to succeed him.

Kin tsong, the Ninth Emperor, reigned one Year.

Kin tsong began his Reign by executing the Orders of his Father, who had enjoin'd him to put to death six of his Ministers, that had betrayed him to the *Tartars*;

Tartars; nevertheless they pursued their Conquests, invading the Province of *Ho nan*, and passing the Yellow River without Opposition; they were even surprized at the Indolence of the *Chinese*, who with a handful of Men could have prevented their passing this River; then they marched directly to the Imperial City, which they took and plunder'd, carrying away Captives the Emperor and his Queens: The principal Lords, and several of the Ministers, prefer'd Death before such an ignominious Bondage: The *Tartars* did not carry off the Empress *Meng*, because she told them she was divorced, and had no Concern in the Management of Affairs. This Princess preserv'd the Empire by her prudent Conduct, in gaining over the principal Persons, and placing *Kao tsong* on the Throne; he was Brother of the last Emperor, and ninth Son of *Hoei tsong*, by the Empress he divorced.

Kao tsong, the Tenth Emperor, reigned 36 Years.

KAO TSONG first resided at *Nan king*, but shortly after was obliged to remove the Court to *Hang tchecu*, Capital of the Province of *Tche kiang*: Tho' he was of a peaceable Disposition, and a Lover of Learning, yet he gain'd several Victories over the *Tartars*, and also over some rebellious Leaders, who took advantage of the present Troubles to enrich themselves by plundering the Provinces.

Cong ye, who commanded his Army, had several times repuls'd the *Tartars*, but with little Profit, since the Emperor could never regain any of the conquer'd Countries: This Prince is blamed for two things; First, for slighting Ministers of the greatest Skill and Integrity, and placing his whole Confidence in two or three Sharpers: Secondly, for being so much devoted to the Sect of the Bonzes, that he abandon'd the Government to his adopted Son, that he might have the more Time for their superstitious Contemplations.

Hi tſong, the *Tartar* King, to gain the Love of his Subjects gave publick Proofs of his Esteem for Learning and learned Men; he also viſited the Hall of *Confucius*, and paid him regal Honours: The Courtiers were diſpleaſed that a Man of ſuch mean Extraction ſhould receive ſuch Honours, and diſcover'd their Surpriſe to the King: He reply'd, "If he does not deſerve theſe Honours by his Birth, he deſerves them for his excellent Doctrin: He fell afterwards on the Town of *Nan king*, from whence the Emperor was retired, and took it.

The Fidelity of a *Chinese* General, who was made Priſoner, is highly commended; he was greatly importun'd to ſide with the *Tartars*, but he refus'd the moſt advantageous Offers, and wrote with his Blood on his Robe, "That he had rather die, and meet the Spirit of the Imperial Family of *Song*, than live to ſerve the Barbarians." This reſolute Behaviour coſt him his Life, for he was inſtantly killed.

In the mean time *Yo ſi*, another *Chinese* General, was advancing by long Marches to relieve the Town of *Nan king*; the *Tartars* had notice of it, and ſetting Fire to the Palace retired towards the North. *Yo ſi* arriv'd time enough to attack their Rear-Guard, which ſuffer'd very much: They never afterward ventur'd to croſs the River *Kiang*.

Cycle 52. An. Dom. 1144. A few Years after the Emperor made Peace with the *Tartar* King on very diſhonourable Conditions; for in ſigning this Treaty he made uſe of the Word *Tchin*, which ſignifies Subject, and of *Cong*, which is Tributary: The *Tartar*, in conſideration of theſe ſubmiſſive Terms, engaged to ſend the Emperor the Bodies of eight of his Relations, who had died within eight Years: When theſe Bodies were brought to the Imperial City, they were received with great Demonſtrations of Joy, the Priſon-Doors were ſet open, and a general Pardon granted to the whole Empire.

The *Chinese* Authors highly praise this Action, as a rare Example of filial Piety: In the thirtieth Year of this Reign the *Tartar* King broke the Peace, and with a formidable Army invaded the Provinces of the South, and took the Town of *Yang tcheou*, and approaching the River *Yang tse kiang*, which is near the City, he commanded his Troops to pass over near the Mouth of the River, where it is widest and most rapid; upon which the whole Army mutinied, and the King was killed in the beginning of the Tumult; the Army instantly retired towards the North, where several Troubles began to appear. In the 19th Year of the Cycle, *Kao tsong* resign'd the Crown to his adopted Son *Hiao tsong*; he lived twenty-four Years after, and died without Children, at the Age of eighty-four Years.

Hiao tsong, the *Eleventh* Emperor, reigned 27 Years.

HIAO TSONG was descended from the Founder of this Dynasty, and enjoy'd a quiet and peaceful Reign, because the *Tartar* King, named *Che tsong*, was of a gentle and pacifick Disposition.

Tchu hi, one of the most celebrated Interpreters of the Ancient Books, flourish'd at this time; he enjoy'd, with Honour, the first Posts in the State under four Emperors.

Hiao tsong died sixty-eight Years old, in the forty-sixth Year of the Cycle; his third Son named *Quang tsong* was his Successor.

Quang tsong, the *Twelfth* Emperor, reigned five Years.

QUANG TSONG was seized by an Apoplexy, in the fifty-first Year of the Cycle, and died a few Days after, aged fifty-four Years; he was succeeded by his third Son *Ning tsong*,

Ning tsong, the *Thirteenth* Emperor, reigned 30 Years.

NING TSONG was with Difficulty persuaded to accept of the Crown, and was in some measure obliged

obliged to ascend the Throne against his Inclination: He was of a temperate and gentle Disposition, but withal of such a narrow Genius, that his Courtiers ruled him as they pleased, or rather continually imposed on his Credulity. He published an Edict, which forbid all private Persons to write or print any Annals of the Empire, without the Licence of the Government.

About this time died the famous *Tchu hi*, who was honoured after his Death with the Title of *Ven kong*, which signifies Prince of Learning, and his Tablet was set up in the Hall of *Confucius*, in the Rank of his Disciples. It is a Custom established in *China*, that when any Person has remarkably distinguish'd himself by his Virtue, or Knowledge in the Art of Government, the Emperors rank him among the Disciples of *Confucius*, that he may partake of the Honours which the Mandarins and learned Men pay to his Memory on certain Days in the Year. The Palace was set on fire, and continued burning four Days, and some Years after a Fire happen'd in the Imperial Town of *Hang tcheou*, which consumed 530000 Houses.

Cycle 60.
An. Dom.
1204. The twelfth Year of this Reign, the * Chief of the Western *Tartars* laid the Foundation of his Empire, and gave his Family the Name of *Yuen*. These *Tartars* possess the Country which extends from the Province of *Chen si* to *Thibet*, and to *Samarcand*. Since they had been entirely defeated by the fifth Emperor of the fifth Dynasty *Han*, about a hundred Years before the Christian *Æra*, they paid a great Regard to the *Chinese* Power, either because the Western People of *Asia* found them Employment, or because their Forces were divided among many petty Sovereigns, who not being always in Friendship with each other, were not able to undertake any Enterprize

* This Chief is said to be the famous *Zinghis kan*.

against *China*. A fabulous Story is reported of these *Tartars*, that having destroy'd the Kingdom of *Madena*, and carried their Conquests to the *Indies* and *Samarcand*, they advanced to *Tie muen*, that is, the *Iron Gate*, which was the Name of a Cittadel; that in this Place their General was stopt by a Monster shaped like a Hart, his Skin was green, and he had a Horn in his Fore-head, and a Tail like a Horse. This Monster spoke to the *Tartar* Prince, and ask'd him if he was not satisfied with so much Blood and Slaughter, and if his Fury would have no Bounds? This so frightened the *Tartar*, that he return'd to his own Country, and sometime afterwards invaded *China*.

In the mean time the Eastern *Tartars* broke the Peace, and made an Irruption into the Empire. Upon this the Emperor enter'd into a League with the Prince of West *Tartary* to destroy the Eastern *Tartars*, hoping to rid himself of an Enemy, who derided the Faith of Treaties, and continually harras'd the Country. The Eastern *Tartars*, in a great Consternation, immediately sued for Peace, and made very advantageous Proposals; but the Emperor, incensed by their Breach of the most solemn Treaties, and depending more on the Faith of the Western *Tartars*, scornfully rejected these Conditions. *Ning tsong* died without Issue the twenty-first Year of the Cycle, aged fifty-seven Years. He was succeeded by *Li tsong*, who was descended from the Founder of this Dynasty.

Li tsong, the Fourteenth Emperor, reigned 40 Years.

THE present Conjunction required a warlike Prince, but *Li tsong* was entirely devoted to the Sciences, and very much attach'd to the mad Opinion of the Sect of *Tao*: In the second Year of his Reign he gave the Title of Duke in perpetuity to the eldest Son of the Family of *Confucius*; this is the only Fa-

mily in the Empire which is exempted from paying Tribute.

In the mean time the War was carry'd on against the *Tartars* with great Vigour, for they were attack'd on one side by the *Chinese*, and on the other by the *Western Tartars*, commanded by a skilful General named *Pe yen*, and were defeated in several Engagements. The Town of *Ho nan* was taken, where the King of East *Tartary* kept his Court, and the Capital of the Province of *Cban tong* was besieged; the Siege held a long Time, for the Besieged defended the Place so obstinately, that they were driven by Famine to feed on human Flesh: At length *Ngai ti*, the *Tartar* Prince, despairing of Relief, hang'd himself; his Death put an end to the Empire of the Eastern *Tartars*, which had been rul'd by nine Princes in the Space of 117 Years: Nevertheless the small Remains of these People gave rise to the Family, which afterwards possess'd the Empire of *Cbina*, and govern it with Glory to this Day, as we shall see in the Sequel.

Whilst *Li tsong* had only the Southern Provinces of *Cbina* under his Dominion, the *Western Tartars* had the Empire of the North. Their King *Ho pie lie*, who had studied the Sciences, gain'd the good Will of his Subjects by the Encouragement he gave to Learning, and by doing Honour to the Memory of *Confucius*, whom the Learned of *Cbina* reverence as their Master. *Li tsong* died without Issue the first Year of the Cycle, aged sixty two Years; *Tou tsong* his Nephew succeeded him.

Tou tsong, the Fifteenth Emperor, reigned ten Years.

THE vicious Courses to which *Tou tsong* was abandon'd, prov'd fatal to himself and the Empire. He was supported in his Follies by a treacherous *Colao*, who was equally a Slave to the most criminal Passions.

The Ministers presented Memorials to disingage the Emperor from this wicked Man, but without Success. Many of them, seeing no Remedy for the Misfortunes which were ready to fall on the Imperial Family, retired to the Western *Tartars*, who were pursuing their Design of conquering the Empire: Their Army having overrun the Provinces of *Yun nan*, *Se tcbuen*, and *Chen si*, enter'd the Province of *Hou quang*; most of the Cities open'd the Gates to the Conqueror, whilst the wretched *Tou tsong*, dissolv'd in Pleasures, was robb'd of his Dominions by degrees, before he was inform'd of these Misfortunes.

It was about this Time that *Mark Paul*, a *Venetian* Gentleman, came into *China*, and travelled thro' the finest Provinces of this Country, of which he afterwards publish'd a Relation which gain'd but little Credit in *Europe*.

Tou tsong died the eleventh Year of the Cycle, aged twenty-five Years, leaving three young Children, who were born to be the Sport of Fortune. *Kong tsong* his second Son was plac'd upon the tottering Throne.

Kong tsong, the Sixteenth Emperor, reigned two Years.

THE Empress governing during the Infancy of *Kong tsong*, sent Ambassadors to the *Tartar* Prince to beg Peace, submitting to the most humble and hardest Conditions.

The *Tartar* King, without the least Compassion, answer'd, “Your Family owes its Rise to the Infancy of the preceding Dynasty, it is therefore just that the Remains of the Family of *Tsong*, who are Infants, should give place to another Family.

In the interim *Pe yen*, the *Tartar* General, advanc'd with a numerous Army, and nothing stopt the Progress of the Conqueror; *Pe yen* is highly praised for his Prudence, in conducting an Army of 200000 Men with as much ease as a single Soldier; and for his Modesty, which was so remark-

markable, that in the midst of all his Victories he never spoke the least Word in his own Praise. The thirteenth Year of the Cycle he took the Emperor Prisoner, who died in the Desert of *Tartary* call'd *Kobi* or *Cha mo*; this Prince was but ten Years old, and was succeeded by his eldest Brother *Touan tsong* in the Empire and his Misfortunes.

Touan tsong, the Seventeenth Emperor, reigned 2 Years.

THE victorious March of the *Tartar*; who met with no Resistance, oblig'd the Emperor to go on board his Fleet, with the Lords of his Court, and the Remains of his Army, which consisted of 130000 Men; they would have retir'd towards the Province of *Fo kien*, but being pursued by the *Tartars*, both by Sea and Land, they were oblig'd to fly to the Coast of *Quang tong*, which is the last Province of *China*, where the Emperor died of a Disease, aged 11 Years. His younger Brother *Ti ping*, who was the last of the Family of *Song*, was his Successor.

Ti ping, the Eighteenth Emperor, reigned two Years.


THE *Chinese* Fleet, being overtaken by the *Tartarian* Fleet, could not avoid an Engagement, which proved very bloody, and decisive in favour of the *Tartars*, who gain'd a complete Victory.

The *Colao Li sieou se*, who had the Care of the Emperor, seeing his Ship surrounded by the *Tartarian* Vessels, took the young Prince in his Arms, being but eight Years, and threw himself with him into the Sea. The rest of the Lords and Ministers follow'd his Example: The Empress, frantick in Despair, with horrid Shrieks threw herself also into the Sea: This terrible Catastrophe happen'd near an Island in the District of *Quang tcheou fou*, Capital of the Province of *Quang tong*: Another General, who commanded a Part of the *Chinese* Fleet, fought his Way through the Enemy, and escaped their Fury with some of his

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Vessels; he did his utmost Endeavour to make to Shore, but he was drove off by a strong Land Wind, and a violent Storm arising at the same Time, he was instantly sunk with all that follow'd him.

It is affirm'd that above 100000 *Chinese* perish'd in this Fight, either by the Sword or the Sea, into which the greatest Part threw themselves in Despair. Thus ended the Dynasty of *Song*, the last of the *Chinese* Emperors: *Chi tsou*, who was before called *Ho pi lie*, the fourth Son of *Tai tsou*, the Founder of the Empire of the Western *Tartars*, took Possession of his new Conquest, and was the first Emperor of this new Dynasty.



The Twentieth Dynasty, called Yuen, which contains nine Emperors in the Space of eighty-nine Years.

Chi tsou, the First Emperor, reigned fifteen Years.

THE *Chinese*, who for so many Ages had been govern'd by their own Princes, now first became subject to a foreign Power, if we may call this Emperor a Foreigner, who in all his Behaviour seem'd rather a *Chinese* than a *Tartar*. At his coming to the Crown he made no Alteration, neither in the Ministry nor in the Laws and Customs; he was so conformable to the Humour of his new Subjects, and gain'd their Affections to that degree by his strict Honour, his Equity, by the Protection he gave to Men of Letters, and by his tender Love of his People, that at present the Administration of this *Tartar* Family is call'd *The wise Government*.

He first settled his Court at *Tai yuen fou*, Capital of the Province of *Chan si*, and afterwards remov'd it to *Peking*: This Town is call'd *Cam balu*, instead of

of *Ham palu*, by *Mark Paul the Venetian*, for in the *Tartar Language Ham* signifies *King*, and *Palu* a *Court* or *Seat* of the *Emperor*; it is easy for a *Stranger* to mistake the *Pronunciation* of *Words*, the *Meaning* of which he cannot readily attain to; this has made him corrupt the *Names* of several other *Chinese Cities*.

The *Emperor* made a *Declaration*, that all *Persons* should continue in the *Employments* they possess'd in the *preceding Reign*, but some refus'd the *Offer*, and prefer'd a *voluntary Death* before an *honourable Servitude*; one of these was a *Colao*, named *Ven tien sian*, who was taken *Prisoner* in the *Sea-Fight*.

It was represented to him in vain that there was no hopes of restoring the *Family* of *Song*, which was extinct; that a wise *Man* ought to submit to *Fate*, that the *Emperor* knew his *Merit*, and he might be assur'd of his *Favour*.

“ A faithful *Minister*, reply'd the *Colao*, is attach'd to his *Master* as a *Son* is to his *Father*; if his *Father* is sick he uses all manner of *Remedies* for his *Cure*; if the *Strength* of the *Disease* prevails over these *Remedies*, he still continues his *Endeavours* to give him *Ease*, that he may fulfil the *Duties* of *filial Piety*, and is still sensible that *Heaven* is the *sovereign Arbiter* of *Life* and *Death*.” This was all the *Answer* he would make, and all *Endeavours* to conquer his *Obstinacy* prov'd *fruitless*.

After his *Death* these two *Sentences* were found written by his own *Hand* on his *Girdle*; the first is from *Confucius*, which was this, *Let the Body perish, provided that filial Piety is brought to Perfection*; the other, from *Mentius*, was thus express'd, *It is but a Trifle to lose one's Life in the Support of Justice*. This *Colao* died, being *forty-seven Years* of *Age*, greatly lamented.

The Emperor in the third Year of his Reign undertook an Enterprize against *Japan*, and 100000 Men were employ'd in the Expedition, which prov'd very unfortunate, not above three or four Persons returning home with the News, that all the rest were lost by Shipwreck, or perish'd in the neighbouring Islands.

The same Year he caused all the Books of the Sect of *Tao* to be burnt, and ordain'd that there should be but one Calendar for the whole Empire, which should be made at Court, and publish'd yearly, forbidding all private Persons to concern themselves in this Work upon pain of Death.

Four Years after his only Son dy'd, whom he had appointed his Heir, and tho' he left Children the Emperor was inconsolable for his Loss: Some *Mahometans* having offer'd the Emperor a Precious Stone of great Value, he forbid the Sale of it, *Because*, said he, *the Money it would cost might be more usefully employ'd for the Relief of the Poor.*

Understanding that the Vessels, which brought to Court the Tribute of the Southern Provinces, were obliged to come by Sea, and also those which carry'd on the Trade of the Empire, and that they often suffer'd Shipwreck, he caused a great Canal to be made, which is at present one of the Wonders of *China*, being 300 Leagues long, and like a great Road of Water, by which upwards of 9000 Imperial Vessels transport securely, and at a small Expence, the Tribute of Grain, Stuffs, &c. which is annually paid to the Emperor.

Had this been the only Advantage this Prince procured for *China*, he might well deserve the great Encomiums which are given him: He died at eighty Years of Age, in the thirty-first Year of the Cycle, and was succeeded by his Grandson named *Tching Tsong*.

Tching tsong, *the Second Emperor, reigned 13 Years.*

TCHING TSONG is prais'd for his Clemency, and his Love to his Subjects: He mitigated the Severity of Punishments, and lessen'd the Imposts with which the People were oppress'd by several of the petty Sovereigns; but his ill State of Health prevented his applying himself diligently to the Affairs of Government.

He dy'd at the Age of Forty-two, in the forty-fourth Year of the Cycle, and *Vou tsong* his Nephew succeeded him.

Vou tsong, *the Third Emperor, reigned four Years.*

THE People thought the Reign of *Vou tsong* too short, being charm'd with the Affection he bore them, and the ready Inclination he always shew'd to make them happy: He was naturally liberal, but bestow'd his Favours only on those who did some considerable Service to the State, whom he rewarded with a Royal Generosity.

To give a Lustre to Learning, and to create an Emulation among the Learned, he gave to *Confucius* the same Titles and Honours that are paid to Sovereign Princes; and being inform'd that Gold, Silver, Grain, and Silk, were carry'd out of the Empire, he forbid the Exportation of these Commodities for the future under severe Penalties.

This Prince dy'd at the Age of thirty-one, in the forty-eighth Year of the Cycle, and *Gin tsong* his uterine Brother was his Successor.

Gin tsong, *the Fourth Emperor, reigned nine Years.*

THE People had no reason to regret the Loss of the Emperor, for they found still more valuable Qualities in his Successor *Gin tsong*, who had a lively and penetrating Genius, join'd with great Equity, Sweetness of Temper, and Moderation.

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The way to gain his Favour was to give him prudent Advice, especially when it tended to procure the Quiet and Happiness of his Subjects: He inflicted Punishments with Regret, but rewarded with Liberality; in short, he apply'd himself wholly to the well-governing his Dominions.

He publish'd an Edict forbidding all Princes and petty Sovereigns to hunt from the fifth Moon in each Year to the tenth, to prevent doing Damage to the Country; and us'd to say, That the *Mabometans* were extremely fond of Jewels, but that he set a greater Value on wise Men, whom he always endeavour'd to have near his Person; *For*, said he, *if by their Counsel I can make my People enjoy Peace, and the Conveniencies of Life, what Riches can be compar'd to this Happiness?*

Being inform'd that five Brethren were found guilty of a Crime, for which they were condemn'd to die, *Let one at least be pardoned*, says the Emperor, *that their unfortunate Parents may have somebody left to feed and comfort them*: In the time of a great Drought, which threaten'd to destroy the Harvest, 'Tis I, cry'd he sighing, 'tis I who have drawn this Calamity upon my People, and frequently repeating these Words, he offer'd Incense, and implor'd the Assistance of Heaven, and it was observ'd that the next Day Rain fell in great Abundance, which reviv'd the parch'd and languishing Fields.

This Prince dy'd aged thirty-six Years, the fifty-seventh Year of the Cycle; his eldest Son *Yng tsong* succeeded him.

Yng tsong, the Fifth Emperor, reigned three Years.

YNG TSONG possess'd all the Virtues of his Father, and his Subjects expected the Continuation of this happy Government, when he was assassinated, as he was entering his Tent with a most faithful *Colao*, by some wicked Villains, who had been guilty of the most

most enormous Crimes, and dreaded the Punishment due to their Demerits.

This Prince liv'd but thirty Years, and his Successor was *Tai ting* eldest Son of King *Hien tsong*.

Tai ting, the Sixth Emperor, reigned five Years.

ABOUT a Month after *Tai ting* began his Reign; he condemn'd the Murderers of his Predecessor to suffer the most cruel Deaths, and extirpated their Families, by executing their Children and Grand-Children.

Cycle 62.
An. Dom. 1324. In this Reign, as in the former, *China* was afflicted with various Calamities, as Earthquakes, falling of Mountains, Inundations, Droughts, Conflagrations, and many other Disasters, and the Emperors on these Occasions gave Proofs of their Affection for the People, by the Succour they procur'd them to the utmost of their Power.

Tai ting forbid the Bonzes of *Thibet*, called *Lamas*, to enter his Dominions, who used to come in great numbers to *China*, and wandering from House to House were burdensome to the People.

This Prince dying the fiftieth Year of the Cycle, aged thirty-six Years, the States assembled after his Death, and elected his second Son; but he refus'd to accept a Crown, which he said was the Right of his eldest Brother *Ming tsong*; upon which Refusal the Prince was sent for, who was in *Tartary*, and proclaim'd Emperor.

Ming tsong, the Seventh Emperor, reigned one Year.

SIX Months after *Ming tsong* was made Emperor he gave a great Entertainment for all the Lords of his Court, but in the height of their Mirth he dy'd suddenly, and some suspect he was poison'd: His younger Brother *Ven tsong*, who had before refus'd the Crown, was his Successor.

Ven tsong, *the Eighth Emperor, reign'd three Years.*

VEN TSONG seem'd to have merited the Crown for having refus'd it with so much Indifference; and indeed the Care he took to have good Ministers, and his Readiness to follow their Counsels, is worthy of Praise: He is accused but of one Error, and that was for receiving into his Palace, with the greatest Honours, the great *Lama*, Head of the Bonzes of *Tibet*, and for commanding his Courtiers to pay him the greatest Respect.

The greatest Lords were seen to salute this Bonze upon their Knees, and to give him Wine in this humble Posture, whilst he did not deign to stir from his Seat, nor return the least Mark of Civility.

One of the principal Courtiers being piqu'd at this Haughtiness, "Honest Man (says he) I know that you are a Disciple of *Foe*, and Master of the Bonzes, but perhaps you are ignorant that I am a Disciple of *Confucius*, and of one of the highest Orders of the Learned in the Empire; it's fit you should be acquainted with it, therefore let us lay aside all Ceremony;" and standing up at the same time he offer'd him the Cup, when the great *Lama* rising from his Seat, and smiling, took the Wine and drank it.

Ven tsong died the ninth Year of the Cycle, aged twenty-nine Years, and *Ning tsong* succeeded him, but as he liv'd only two Months, he is not rank'd among the Emperors: His eldest Brother *Chun ti* was fetch'd from the Province of *Quang si*, and placed on the Throne, being thirteen Years old; he was the Son of the seventh Emperor.

Chun ti, the Ninth Emperor, reigned 35 Years.

CHUN TI was the last of the Tartar Princes of this Dynasty who govern'd *China*: These Princes, enervated by the Pleasures of this fine and fruitful Climate,

mate, insensibly degenerated from the Courage and Bravery of their Ancestors, while the *Chinese* whom they had subdu'd, growing a warlike People, deprived them of their Conquests, and drove them for ever from the Empire.

This Emperor, tho' of great natural Parts, drew upon himself this Disgrace by his effeminate Indolence and Love of Pleasures, for which he quite neglected the Business of the State, leaving the Care of the Government to his *Colao, Pe yeou bama*, who was become absolute, and intirely dispos'd of all the Emperor's Favours.

To compleat his Misfortunes he sent for the *Lamas* of *Tartary*, who introduced Idolatry and Magick, and as they only study'd to humour the vicious Inclinations of this Prince, they placed in the Palace a Company of young Female Dancers, whose Practices rendered him completely effeminate.

In the twenty-third Year of the Cycle a *Chinese*, nam'd *Tchou*, who had been a Servant in a Monastery of Bonzes, joining a numerous Company of Revolters, became their Leader, and made a surprizing Advantage of the present Circumstances of Affairs, rendering himself by degrees Master of some Provinces, and in a celebrated Battle defeated Part of the Emperor's Troops which oppos'd his victorious March. These extraordinary Successes soon increas'd his Army, and the *Chinese* flock'd to him from all Parts; *Tchou* having cross'd the *Yellow River* without Opposition, easily got possession of all the Towns in his way, and at length meeting the Imperial Army gave immediate Orders to engage, and gain'd a complete Victory; the Emperor was forc'd to fly towards the North, where he dy'd two Years after, and with him the *Tartar* Family of *Yuen* was extinct, which was succeeded by the Dynasty *Ming*, founded by *Tchou*, who was called before *Hong vou*, and who took the Name of *Tai tsou*.

The Twenty-first Dynasty, named Ming, which contains sixteen Emperors in the Space of 266 Years.

Tai tsou, or Hong vou, the First Emperor, reigned thirty-one Years.

TAI TSOU took possession of the Empire with general Applause, in the forty-sixth Year of the Cycle, and fix'd his Court at *Nan king*, Capital of the Province of *Kiang nan*: The next Year he took *Peking*, after one Day's Siege, and made this Country a Sovereignty, which he gave to *Fo* his fourth Son; afterwards he gave the Title of Emperor to his Father, Grandfather, Great Grandfather, and his Great Grandfather's Father.

He made several Laws to preserve the Peace of the Empire, by which he ordain'd,

1. That those who enjoy'd Sovereignities should not extend their Power beyond the Limits of their Territories, nor meddle with Publick Affairs.

2. That Eunuchs should have no Employments Civil or Military.

3. That no Person should become a Bonze, or Bonzefs, before the Age of forty Years.

4. That the ancient and modern Laws should be reduced into a Body of three hundred Volumes: This Work was an Age before it appear'd.

5. That the twenty-seven Months, which was the Time of mourning for the Death of a Father or Mother, should be reduc'd to twenty-seven Days.

His Court was soon croud'd with Ambassadors from all Parts, who came to congratulate him on his Accession to the Throne, and brought him, among

other Presents, a Lion, which was the first the *Chinese* ever saw: *Corea*, *Japan*, the Island of *Formosa*, the Kingdom of *Siam*, and the Southern Isles were distinguish'd for the most celebrated Embassies.

The Joy of the Court was very much damp'd by the Death of the Emperor's Wife, named *Ma*, whom he highly esteem'd, and openly declar'd that he ow'd the Crown to her prudent Counsel; he was so griev'd for this Loss, that he never created another Empress.

Cycle 63:
An. Dom.
1384.

It being one of his chief Concerns to make Learning flourish, he granted great Privileges to the Imperial College, and assisted in Person at the Examinations for attaining the Degree of Doctor; yet he would not suffer *Confucius* to be honour'd like a King, as some of his Predecessors had done, but order'd him to be honour'd in quality of *Sien Sfee*, that is, a *Master of the Empire*.

Among the various Maxims of this Prince, these two are reported to be most familiar with him: *When there is any Disturbance in the Empire, never take any hasty Measures.* And again, *In times of Tranquility be cautious of treating your People with too much Severity, and of insisting upon Trifles.* He used to say, *That as Heaven and Earth produce all things necessary for the Support of Men, so a wise Emperor should only study how to provide for the Wants of his Subjects; and tho' with this View he might lessen the Imposts, and moderate publick Expences, he should always fear his Subjects might want necessary Provisions.*

In a time of great Drought he dress'd himself in Mourning, went up a high Mountain, and staid there three Days to implore the Clemency of Heaven; and the Rain, which fell afterwards in great Plenty, was esteem'd the Effect of his Prayers.

As he took his Progress thro' the Provinces of the Empire, accompany'd by his eldest Son, one Day he stopt his Car in the midst of the Fields, and turning to his Son, *I took you with me*, said he, *that you might*
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be an Eye-witness of the painful Toils of the poor Husbandmen, and that the Compassion this laborious Station should excite in your Heart might prevent your burdening them with Imposts.

The unexpected Death of this Son, which happen'd soon after, overwhelm'd the Emperor with Grief; he mourn'd for him three Years, contrary to the Law he had made, and named his Grandson Heir to the Crown.

A young Man named *Soui*, travelling with his Wife and Father, fell unfortunately into the Hands of Robbers; as they were going to murder the good old Man, his Son stept before him, and begg'd with Tears that they would kill him instead of his Father; and as they offer'd Violence to his Wife, *Can you be guilty, says she, of such an infamous Action, while my Husband is living?* There was a great Fire kindled near the Place, into which they threw the young Man, but the Wife ran directly into the Flames, and closely embracing her Husband they were both burnt to Ashes.

The Emperor caused a fine Monument to be erected in memory of their Piety and Fidelity; but at the same time he severely punish'd another young Man for sacrificing his Son to an Idol, in hopes of recovering the Health of his Mother who was dying.

This Prince died the fifteenth Year of the Cycle, aged seventy-one Years, and his Grandson *Kien ven ti*, who was but thirteen Years old, succeeded him,

Kien ven ti, the Second Emperor, reigned four Years.

KIEN VEN TI began his Reign with an Action of Clemency, for which he receiv'd the Blessings of his People; he remitted the third Part of the Taxes, and gave other Marks of his Concern and Compassion for the Unfortunate, all which promis'd one of the most happy Reigns; but he was disturb'd from the beginning by the Ambition of his Uncles, Sons of the

the late Emperor, who could not bear to see a Child prefer'd before so many Princes who were of Age to govern.

They attributed their Father's Choice to the private Contrivances of the *Colao*, whose Intrigues they had partly discover'd; but the fourth Son of *Tai t'fou*, who was King of *Peking*, appeared the most incens'd, and took up Arms to revenge this Injustice, as he call'd it, and to punish the Authors; the Court sent a great Army to oppose his Designs, and an Engagement follow'd which was long and bloody; after which Peace was propos'd, but *Yong lo*, for so they call'd the King of *Peking*, rejected all Conditions till the Emperor's Ministers were deliver'd to him; this being refus'd he march'd forwards, and arriving near the Imperial City, a Traitor, named *Li kong long*, opening the Gates of the City to him, a great Slaughter was made in the Town; the Imperial Palace was reduc'd to Ashes, and the Body of the young Emperor, half consumed by the Flames, was brought to the Conqueror, who could not refrain from Tears at this sad Spectacle, and gave Orders for his Obsequies to be perform'd in a manner suitable to his Dignity.

But the Ministers chiefly felt the Fury of the Conqueror, for he put many of them to cruel Deaths; others prevented the Torments to which they were destin'd, by a voluntary Death, while others shaved their Heads, and made their escape in the Habits of Bonzes.

Thus was the Emperor destroy'd at seventeen Years of Age, in the fourth Year of his Reign, and the twentieth of the Cycle, and *Yong lo*, who took the Name of *Tching sou*, seiz'd on the Throne of his Nephew.

Tching sou, or Yong lo, the Third Emperor, reigned
twenty-three Years.

TCHING SOU was a Prince of great Spirit, and uncommon Sagacity, but he made himself dreaded at first by the cruel Examples of his Severity: He re-established his Brothers in their Sovereignities, continued their Revenues, and rewarded all his Adherents with the same Liberality, except the Traitor *Li kong long*.

This Wretch committed a fresh Crime, and being condemn'd to die, insolently reproach'd *Tching sou* with Ingratitude: *Would you have been now reigning, says he, if I had not open'd the Gates of the City? Traitor,* reply'd the Emperor, *I owe the Crown to my good Fortune, and not to your Treachery: Would not you have open'd the Gates to any other Person with the same Forces?*

A great many young People having procur'd themselves to be consecrated Bonzes before the Age of Forty, against the Laws of his Father's Reign, he obliged them all to quit their Monasteries, and burnt all the Books of Chymistry which treated of the pretended Secret how to become immortal.

The seventh Year of his Reign he remov'd his Court from *Nan king* to *Peking*, leaving his Son Heir at *Nan king*, with several Tribunals and Mandarins, like those establish'd at *Peking*.

One Day some Jewels being presented to him, which were found in a Mine discover'd in the Province of *Chan si*, he gave Orders to shut the Mine immediately, *because he would not, as he said, fatigue his Subjects with a fruitless Toil, since these Stones, however valuable they might seem, could neither feed nor cloath his People in a Time of Scarcity:* He caused five Bells of Brass to be cast, which weigh'd each 120000 Pounds.

The thirtieth Year of the Cycle he appointed forty-two Doctors of the Court, called *Han lin*, to give more ample Explanations of the ancient Classical Books, and to confine themselves to the Opinions of two Authors, named *Tching tse* and *Tchu tse*, who had interpreted them, according to their own Fancy, about three hundred Years before, under the Dynaſty of *Song*.

Theſe Doctors compos'd a Work intitl'd, *Sing li la tſuen*, which ſignifies *Natural Philoſophy*, in which, ſeeming to preſerve the ancient Doctrin, they endeavour'd to make it agree with the Fictions of an empty System, by which it was intirely overthrow'n.

As this Work was printed by the Authority of the Emperor, the Authors holding a conſiderable Rank in the Empire, and as there are always ſome Spirits extremely fond of Novelties, it is not ſurpriſing that ſome of the Learned have embrac'd a Doctrin as oppoſite to ſound Reaſon, as it is dangerous to good Morals.

Yong lo, or *Tching tſou*, died in the forty-fiſt Year of the Cycle, aged 63 Years, and his Son *Gin tſong* ſucceeded him.

Gin tſong, the Fourth Emperor, reign'd ſome Months.

GIN TSONG at his coming to the Crown gave a ſignal Inſtance of his Affection for his Subjects, for there being a general Famine in the Province of *Chang tong*, he order'd thither his *Colao*, *Yang tſe kie*; but the *Colao* repreſenting that it would be proper to conſult the Tribunals how to ſuccour ſuch a numerous People, *Let me not have ſo many Conſultations*, reply'd the Emperor, *when my People are diſtreſs'd we muſt fly to their Aſſiſtance with as much Speed and Readineſs as we would to extinguish a Fire, or ſtop a ſudden Inundation*. Some Perſons propoſing to make a Diſtinction between thoſe who were more or leſs in Want, *With all my Heart*, reply'd the Prince,

Prince, but let them be very careful not to enter too nicely into Particulars, nor be afraid of exceeding my Intentions by being too liberal.

He had a great Opinion of Judicial Astrology: One Day, after having sat up all Night observing the Stars, and perceiving some Revolution in the Heavens, he sent for two of his *Colaos*; *My Life is at an end*, says he; *you have been Witnesses of all I have suffer'd from my Enemies during the twenty Years I have resided in the Oriental Palace; you have supported me by your Fidelity and Union, receive therefore this Token of my Friendship*; speaking these Words, he gave each of them a Seal, on which was engrav'd these two Characters, *Tchong tching*, which signifies, *faithful and upright Minister*; they took this Mark of Distinction with Tears in their Eyes, and ever after sign'd their Dispatches with this Seal: From that time the Emperor lay in a languishing Condition, and a Courier was dispatch'd to his Son, who kept his Court at *Nan king*, with an Account of it, but he had not the Comfort to hear the last Words of his Father, he dying before his Arrival.

This Prince died at the Age of forty-eight, in the forty-second Year of the Cycle, this Year being reckon'd in the Reign of his Son *Suen tsong*, contrary to the Custom of *China*, which includes that of the Emperor's Death in the Years of his Reign.

Suen tsong, the Fifth Emperor, reigned ten Years.

SUEN TSONG publish'd an Edict in the beginning of his Reign, forbidding to confer the Degree of Licentiate on any of the Learned under the Age of twenty-five Years. Soon after his Uncle revolted, and being taken Prisoner in an Engagement, was condemn'd to perpetual Imprisonment. The *Tartars* were also punish'd for making an Irruption into the Empire; *Suen tsong* commanding his Army in Person gave them Battle, and intirely routed their Forces. The

The King of *Cochinchina*, who had been nominated to this Dignity by the Emperor, was killed three Years after by a Company of Rebels, who immediately sent Ambassadors to beg a Pardon, and to implore the Emperor's Clemency. The Emperor was inclinable enough to punish this Treason, but since it would have obliged him to send an Army into a distant Country, which could not be done without a great Charge to his Subjects, he alter'd his Resolution, and even sent back the Ambassadors with Titles of Honour.

About this time the Palace took Fire, and continued burning several Days: A vast quantity of Gold, Brass and Pewter were melted together into a mixt Metal, of which great numbers of Vessels were made that are greatly valued to this Day, and bear a very great Price. *Suen tsong* died the fifty-second Year of the Cycle, aged thirty-eight Years, and his eldest Son *Yng tsong* was his Successor.

Yng tsong, the Sixth Emperor, reigned fourteen Years.

YNG TSONG, being only nine Years old, was put under the Protection of the Empress and the principal Eunuch; he began his Reign by rebuilding the nine Gates of the Imperial City; in his third Year he published an Edict prohibiting all Persons from doing Honours to *Confucius* in the Temples of Idols.

The *Tartars*, taking Advantage of the Emperor's Youth, made continual Excurfions into the Provinces of *China* which were near their Country, and committed the greatest of Robberies.

Cycle 64. An. Dom. 1444. The sixth Year of this Cycle, and the fourteenth of the Emperor's Reign, the young Emperor, at the Head of a great Army, marched against the *Tartars* to the other side of the Great Wall; but this Army, being very much weaken'd by want of Provisions, could not stand the Shock of the Enemy, but was entirely defeated; the Emperor was taken Prisoner, and carried to the farthest part of *Tartary*. This

This News put the Court in a great Consternation ; his Son was placed on the Throne, who was but two Years old, and *King ti*, the eldest Brother of the imprison'd Emperor, was made Protector, who soon usurped the Title and Authority of Emperor.

In the mean time the Empress sent a great Quantity of Gold, Silver and Silks for the Emperor's Ransom ; the *Tartar* King received the Presents, and conducted his Prisoner to the Borders of *China*, as if he intended to have restored his Liberty, but in a few Days, pretending that the Ransom was too small for so great a Prince, he carried him back again to *Tartary*.

King ti, the Seventh Emperor, reigned seven Years in his Brother's stead.

THE seventh Year of the Cycle *King ti* took Possession of his Brother's Throne, who was Prisoner in *Tartary* ; nevertheless a Convention was made for the Return of this Prince, and some of the Grandees were sent to receive him ; but the *Tartar* thought they were not worthy to accompany such a powerful Prince, and that all the greatest Men of the Empire ought to attend his Return.

He was escorted by a great Number of Men to the Frontiers of *China*, near the Mountain *Tang kia lin* ; from which Place he wrote to the Court that he renounced the Empire to pass the rest of his Life in a quiet Solitude, and that there should be no Preparation made for his Reception ; and to avoid all Ceremony he enter'd the Town by a private Gate : The two Brothers met, and after they had embrac'd each other with the greatest Tenderness, *King ti*, follow'd by all his Courtiers, conducted his Brother to the Palace of the South, which he had chosen for his Retirement. *King ti* continued to govern, intending also to declare his Son Heir to the Empire, and had fix'd the Birth-Day of the young Prince to perform the Ceremony.

Ceremony. Conversing one Day with a *Colao*, *The Birth-Day of the Prince, my Heir*, says he, *happens the second Day of the seventh Moon. Give me leave to tell you*, reply'd the *Colao*, *That it is the first Day of the eleventh Moon.* By this he let him know the Birth-Day of the Son of *Yng tsong*, who was the lawful Emperor: These Words silenced *King ti*, and there was no more mention made of declaring his Son Heir to the Crown: This Son lived but a Year, and *King ti* himself was seiz'd with a Distemper which was reckon'd mortal. *Yng tsong* was brought out of the Southern Palace, and obliged to re-ascend the Throne before the Death of *King ti*, which fell out a Year after.

Yng tsong, the Seventh Emperor, re-ascends the Throne, and reigns eight Years.

AS soon as *King ti* was dead the Emperor was requested to blacken his Memory, and to erase his Name from all publick Acts, as a Punishment for having usurped the Throne; the Emperor rejected this Proposal, and was satisfied with performing his Funeral Obsequies only with the Honours due to him as Prince of the Blood, and the Emperor's Brother.

Yng tsong died at the Age of thirty-one, the twenty-first Year of the Cycle, and his eldest Son *Hien tsong* was his Successor.

Hien tsong, the Eighth Emperor, reigned 23 Years.

HIEN TSONG was the Son of the Second Queen, the Empress having no Children; all that is related of him is, that he was strongly attach'd to the Sect of the Bonzes; that the twenty-third Year of the Cycle he defeated an Army of Rebels in the Province of *Hou quang*; that the thirty-sixth Year he cut in pieces the Army of the *Tartars*, who from time to time came to plunder the Country; that the next Year the King of *Corea* having propos'd a shorter and

easier

easier Way of paying his Homage, than by an Embassy, he would never consent to it.

He died aged forty-one Years, the forty-fourth of the Cycle, and was succeeded by his eldest Son *Hiao tsong*, who was before called *Hong tchi*.

Hiao tsong, or *Hong tchi*, the Ninth Emperor, reigned eighteen Years.

IN the fifth Year of his Reign *Hiao tsong* declared his Son Heir to the Crown, with great Solemnity: This Emperor is blamed for his Adherence to the ridiculous Superstitions of the Bonzes, for being fond of Chymistry, and for his Love of Flattery: The fifty-second Year of the Cycle one of the greatest Bonzes was brought to Court; he was the Ring-leader of a Sedition, and was taken Prisoner in an Engagement, and tho' a Bonze was beheaded.

China was afflicted in this Reign with many Calamities; the Famine was so severe in the Western Provinces, that Fathers were known to eat their own Children; the Plague, which is an Evil scarce known in *China*, ravaged all the Eastern Parts of the Western Provinces, and there happened terrible Earthquakes, which buried alive several thousand People.

The first Year of the Cycle was remarkable for the general Grief caused by the Death of the Empress, and for the Irruptions of the *Tartars*, and the great Booty they carried away: The Emperor died next Year, and his Son *Vou tsong* was his Successor.

Cycle 64.
An. Dom. 1504

Vou tsong, the Tenth Emperor, reigned sixteen Years.

SEVERAL new Disasters happen'd in the beginning of this Reign, which gave occasion to a *Colao*, named *Tao*, to present a Memorial to the Emperor *Vou tsong*, in which he counselled him to apply himself diligently to the Affairs of State, to repress the Sallies of his Passion, to moderate his excessive Love of Hunting, to remove from Court his Flatterers, and the

the loose young People whom he chiefly favour'd, and to supply their Places with Men of approved Wisdom and Zeal for the Publick Good, that by these means he might appease the Anger of Heaven, and deserve its Protection for the future: The sixth Year of the Cycle the *Tartars* renewed their Ravages, and the Year following a petty Sovereign of the Imperial Family, having revolted, was taken Prisoner in a Battle, and punish'd with Death.

Mean while the Famine, which laid waste the Provinces of *Chan tong* and *Ho nan*, and the heavy Imposts, had reduced the People to such Extremities that they took Arms in despair, and forming several Bodies advanced to the Territories of *Peking*: They were called *Lieou tse*, because they suddenly over-spread the Provinces, destroying all before them: They were opposed by several Forces, who only check'd their Attempt, and smother'd the Rebellion for a time, which appeared again upon the first favourable Opportunity.

The fifteenth Year of the Cycle *Vou tsong* laid the Design of marching against the *Tartars*, without making himself known, taking only the Title of Generalissimo; his Ministers strongly represented to him, that such a Disguise would greatly endanger his Person, and occasion several Revolts: This Opposition so enraged the Emperor that he drew his Sabre to strike those who resisted his Will, upon which one of his *Colaos* offer'd his Head to be cut off; this resolute Behaviour appeased the Prince's Fury, and he alter'd his Resolution.

The next Year, making Preparation to retire into the Southern Provinces, viz. *Kiang nan*, or *Tche kiang*, his *Colaos* presented fresh Remonstrances, in which they observed that the *Tartars* would certainly look upon this Journey as a shameful Flight, that they would grow more haughty and insolent, and that his Absence would leave the Northern Countries open to their Invasions. He

He was highly incens'd at these prudent Counsels, and to punish their Rashness he suffer'd them to remain expos'd to the Weather five whole Days, on their Knees, before the Gate of his Palace, and some of them he imprison'd. A sudden Inundation happening at this time he took it for a bad Prefage; this entirely appeas'd his Anger, so he sent home his Ministers, and laid aside all Thoughts of going to the Southern Provinces: This Prince being taken very ill the eighteenth Year of the Cycle, he assembled the Grandees of his Court, and in their Presence declared that he appointed the Empress to be Protectress of his Second Son, who was thirteen Years old, and whom he had nam'd his Successor; he died at the Age of thirty-one Years.

Chi tsong, or Kia tsing, the Eleventh Emperor, reigned forty-five Years.

THE Behaviour of *Chi tsong* in the beginning of his Reign gave great hopes of his future good Government, but the End was not answerable to these Expectations: He examined himself the Petitions which were presented to him, and in a time of Scarcity he ordered his Courtiers to tell him his Faults, giving large Sums out of the Imperial Treasures to relieve his People. He repaired the Great Wall which separates *China* from *Tartary*, and renewed the Law made by the Founder of this Dynasty, which ordained, that *Confucius* should be honoured only by the Title of *Sien ssee*, that is, a *Master of the Empire*. Two young Maids perceiving that their Father's Indigence inclin'd him to sell them for Prostitutes, escap'd this Disgrace by drowning themselves: *Chin tsong* erected a fine Monument to their Memory, with this Inscription, *The two illustrious Virgins*.

This Prince is blamed for his excessive Love of Poetry, and the Credulity with which he follow'd all the superstitious Whims of the Bonzes: He caus'd diligent

diligent Search to be made thro' the Empire for the Liquor that bestows Immortality, which the Sect of *Tao* had asserted was found: The eighteenth Year of his Reign he would have resign'd the Crown to his Son, but was dissuaded by the great Men of the Court, who in several Memorials press'd him, but without Success, to destroy the Sects of *Foe* and *Lao kiun*.

The forty seventh Year of the Cycle the *Tartars* advanced to *Peking* with an Army of 60000 Men, but it was entirely routed by the *Chinese*, and above 200 Officers taken Prisoners. The next Year the *Tartar* King sent an Ambassador to the Court to ask the Emperor's Pardon, and to beg that his Subjects might have Leave to come into his Dominions to sell Horses: The Emperor consented to his Request, but finding afterwards that his Permission granted to the *Tartars* was the Ground of frequent Quarrels between the Mandarins and the Dealers, and often occasion'd Revolts, he entirely prohibited this Trade. In the forty-ninth Year of this Cycle, the thirty-first of this Reign, and the 1552 Year of the Christian Æra, died St. *Francis Xavier*, the Apostle of the East, the second Day of *December*, aged forty-six; in the Island of *Chang tchuen chan*, or *Sancian*, as it is commonly called, which belongs to the Province of *Quang tong*.

The fiftieth Year of the Cycle some Pirates, whose Commander was called *Hoang tche*, infested the Coast of *China* with a hundred Sail of Barks and other *Chinese* Vessels. The fifty-second Year the *Japanese*, who before used to make Presents as Vassals of the Empire, threw off the Yoke, went to War with the *Chinese*, and made a Descent upon the Coast of the Province of *Tche kiang*, but were received very roughly; they had 1800 Men killed, and the rest flying to their Ships were drown'd in the Sea. The Year following they return'd with 10000 Men; *Kao ling*, a *Chinese* Captain, at the Head of 900 Men only, gave them

them a sharp Repulse, by which Time was gain'd for the Army to come to his Assistance; the *Japanese* were surrounded, and not a Man escaped to carry home the News of their Defeat. These Losses did not cool the Ardour of the *Japanese*; some Years after they made another Descent upon the Coast of *Fo kien*, but with as little Success; for the commanding Officer of the *Chinese*, named *Tsié*, fell upon the *Japanese* unawares, and made a great Slaughter among them.

At the same Time *Lieou ban*, General of the *Chinese* Army, going beyond the Great Wall, invaded the Country of the *Tartars*, upon the Report of whose Arrival the *Tartars* fled for safety to the Forests: There were but twenty-eight *Tartars* killed in this Expedition, and the whole Booty was only 166 Camels.

The third Year of this Cycle a Memorial was presented to the Emperor, in which he was advised to be more regular in his Conduct, and to take more Care of publick Affairs: It represented that for twenty Years past the Laws had insensibly lost their Force, and that the Empire was going to Destruction; that he seldom conversed with the Prince his Heir; that his most faithful and honest Vassals were either despised or ill used without a Cause, or upon the slightest Suspicions; that he spent his Time amidst a Company of Concubines, despising the Empress his lawful Spouse; that he employ'd Men to command his Army, who were unskill'd in the Art of War, and who were fonder of Gold and Silver than of Honour and Glory; that the Finances were every Day exhausted by his ridiculous Expences, either in building Palaces, or making Gardens, or in supporting the Charges of the extravagant Ceremonies of the Bonzes, and seeking after the pretended Liquor that bestows Immortality, which, as those Impostors declared, was come down from Heaven, as if there

had been any Person who could prevent the fatal Necessity of dying, since the happy Times of the Emperors *Yao* and *Chun*. The Emperor reading this Memorial, could not restrain his Rage, and threw it on the Ground; but soon after he took it up again, and seem'd sincerely sorry for his Errors; however he had not Time to reap the Benefit of his Repentance, for he fell sick in a few Days, and died immediately after he had drank the pretended Liquor of Immortality, being fifty Years old: His Son, named *Mo tsong*, succeeded him.

Mo tsong, the Twelfth Emperor, reigned 12 Years.

MO TSONG began his Reign with Acts of Clemency, releasing from Prison all those whom his Father had confin'd upon slight Occasions, and conferring Titles of Honour on some others, as an amends to their Families who had been put to Death: As for other Matters, he could never bear that his Ministers should give him Advice, and some of them having taken this Liberty were degraded to an inferior Rank.

As the Laws of *China* forbid any Person to have an Employment in the Magistracy of his native Province, the Emperor, at the Request of a *Colao*, made some Exceptions to this Law; he permitted the Mandarins of the lowest Rank, viz. such as are Inspectors of Learning, and those who collect the Taxes, to possess these Employments in their native Country.

The ninth Year of the Cycle this Prince was taken ill, and declared his Son Heir to the Crown, who was but ten Years old, putting him under the Care of the Empress, and of a *Colao* nam'd *Tchang kiu tching*. This Prince was named *Van lie*, but from his Accession to the Throne he was call'd *Chin tsong*.

Chin tsong, or Van lie, the Thirteenth Emperor, reigned forty-eight Years.

THO' *Chin tsong* was but ten Years old, there appear'd in all his Actions a Prudence unusual at his Years: He paid so much Respect to his Tutor *Tchang kiu tching*, that every time he came to give him a Lesson, if it was in Summer, he order'd a Servant to fan him, and in Winter he had a double Carpet spread upon the Floor; he also visited him when he was sick, and gave him Food and Medicines with his own Hands. This *Colao* had a Son, who in the Examination for the Doctor's Degree had obtain'd the first Rank of the second Order, and the Emperor out of Respect to his Master rais'd him to the second Rank of the first Order: This amiable Disposition was supported by a natural Love of Justice: He had moreover a lively and penetrating Wit, and a strong Inclination to make himself Master of the *Chinese* Sciences: He ordain'd, that for the future the Emperor should defray the Expences of the Journey of the Licentiates from the Provinces to the Imperial City, when they came to take the Degree of Doctor, and he frequently assisted at their Examination. Every Day, at four in the Morning, he examin'd and answered the Petitions which had been presented the Day before: He order'd, for the convenience of the Publick, that every three Months a Book should be printed, containing the Name, Rank, Degree, and Country of every Mandarin in the Empire, which is practis'd to this Day.

The eleventh Year of the Cycle the *Tartars*, who had made an Irruption into *Leaa tong*, were entirely routed: The Emperor, at his Mother's Request, who had a great Esteem for the Idols, form'd a Design to grant a general Amnesty, but he was dissuaded from it by his *Colao*, who represented to him, that the Hope of escaping Punishment would open the Door

to all manner of Crimes, and that he ought to imitate the Lord of Heaven, who sooner or later never fails to punish notorious Villains. The Emperor was married the sixteenth Year of the Cycle, and immediately after his Wife was made Empress: The eighteenth Year of the Cycle deserves to be remember'd, because this Year Father *Michael Roger* came into *China*; he was the first Missionary of the Jesuits who came to preach the Gospel in this Country: The nineteenth Year there was such a terrible Famine in the Province of *Chan si*, that vast numbers of People died of Hunger: Sixty great Pits were dug in different Places, which held each about a thousand Bodies; they were called on this account *Van gin keng*. A Woman seeing her Husband, who had died of Hunger, thrown into one of these Pits, threw herself after him: She was taken out by Order of the Mandarin, but to no purpose, for not being able to survive her Loss she died three Days after.

The same Year was remarkable for two great Events; one was the Defeat of the *Tartars*, of whom ten thousand were slain by the *Chinese* General *Li tcbin*; the other was the Loss the Emperor sustain'd in the Death of *Tchan.kiu tcbing*, his Tutor and *Colao*; he honour'd him after his Death with the Title of *Ven chong*; that is, a Man remarkable for his Learning and Fidelity: His Body was carried, in a pompous Manner, into the Province of *Hou quang* to his Sepulchre: But these Honours lasted but a short Time, for two Years were hardly past when his Enemies, having accus'd him of great Misdemeanors, prevail'd by their Power, and he and his Posterity were depriv'd of their Honours, and his Estate was confiscated; his Son kill'd himself thro' Grief or fear of Punishment. The twentieth Year the Rivers were froze, which gave the *Tartars* an easy Passage into the Empire; but tho' they came in great Numbers, they were all cut off by the *Chinese* Troops: The same Year, *viz.*

1583 of the Christian Æra, *P. Matthew Ricci* came into *Cbina*, where, during the twenty-seven Years he lived, he wore himself out with his continual Labours and Fatigues ; he is justly esteem'd the Founder of this noble Mission. The twenty-second Year a great Dearth was fatal to the Empire ; and the Emperor gave stronger Proofs than ever of his Affection for his Subjects ; he often implor'd the Assistance of Heaven, remitted a great Part of the Taxes, and sent Mandarins into all the Provinces to examine the Conduct of the Governors, and to relieve the Miseries of the People. The twenty-ninth Year of the Cycle a Comet appear'd towards the East ; upon this Occasion a *Colao*, named *Fong ngen*, presented a Memorial to the Emperor, which admonish'd him to remove from Court certain Ministers, who took Bribes, and preserved their Employments by the basest Flattery : The Emperor was incens'd by his Counsel, and order'd him to be imprison'd, and condemn'd him to suffer Death ; but his Son coming to offer his own Life to save his Father's, the Emperor relented, and chang'd the Sentence of Death to that of Banishment. The thirtieth Year of the Cycle the Inhabitants of the Province of *Ho nan* were reduced to that Extremity by Famine, that they fed on Human Flesh, upon which the Emperor immediately order'd them proper Supplies out of the Imperial Treasury : The same Year the *Japanese* enter'd the Kingdom of *Corea*, spreading Destruction with Fire and Sword wherever they came, and took several Towns : The King was forc'd to fly till the Succours arriv'd from *Cbina*, which he had solicited by his Ambassadors. These Succours came very seasonably, and there ensued an obstinate and bloody Battle, in which the *Japanese* were intirely defeated. After their Defeat they implor'd the Emperor's Mercy in a solemn Embassy, by which, after they had begg'd Pardon for their Conduct, they pray'd him to grant their Chief a Title, which should authorize his

Claim: The next Year the Emperor granted him the Title of *Ge puen wang*, which signifies *King of Japan*, forbidding him to send any more Ambassadors to *China*. The thirty-third Year the Emperor, contrary to the Advice of his Ministers, commanded the Gold and Silver Mines to be open'd in the Provinces of *Honan*, *Chen si*, and *Chan si*, but six Years after they were closed again: The Year following, which was the 1597th of the Christian Æra, the first Martyrs of *Japan* suffer'd a glorious Death, and were crucified out of hatred to the Faith: Four Years after *P. Matt. Ricci* was the first time introduced to the Emperor, who expressed a great Regard for him, and kindly receiv'd the Presents he brought, among which was a Picture of our Saviour, and another of the Holy Virgin, which were placed in an honourable Part of the Palace.

In the mean time the *Niu tche*, or Eastern *Tartars*, began to grow formidable; they were divided into seven Classes, or different Dynasties, which were united into a Kingdom under one Prince, after they had been long at War with each other: As to the *Tan yu*, or Western *Tartars*, they liv'd peaceably within their own Territories, giving no Disturbance to *China*, as they had formerly done by their frequent and unexpected Irruptions.

The fortieth Year of the Cycle, that is to say in the Year 1610, died *P. Matt. Ricci*, aged fifty-eight, after having establish'd several Communities of devout Christians in the several Provinces of *China*, either by his own Labours, or by the Assistance of the Companions of his Zeal. The Emperor gave a large Space of Ground to bury him in, on which there was a House and Garden, belonging formerly to an Eunuch while he was in Favour, but was taken from him since his Disgrace.

The fifty-second Year a Mandarin called *Chin ki*, thro' a false Zeal for his Sect, excited a cruel Persecution in the Province of *Kiang nan*; some of the Preachers of the Gospel were bastinado'd, others sent to *Macao*, or dispersed in different Places, and forced to conceal themselves; but this Persecution lasted only six Years, for the Persecutor died depriv'd of his Honours, and true Religion became more flourishing than before. The fifty-third Year the *Tartars*, who by being united were render'd capable of some considerable Enterprize, no longer thought of making slight Excursions into the Empire, but intended to seize on those Towns which were most for their Convenience, for they were incens'd against the *Chinese*, because the Mandarins abused their Merchants who came to trade in the *Leao tong*, and because they had seiz'd their King by treachery and cut off his Head: The Son of this Prince named *Tien ming* invaded *Leao tong* with a strong Army, and took the Town of *Cai yuen*; he wrote at the same Time to the Emperor to inform him of his Grievances, protesting that he was ready to restore the Town, and to lay down his Arms, if his Majesty would give him a proper Satisfaction for such a cruel Injury: The Emperor communicated the Letter to the Mandarins who were concern'd in this Affair; they look'd upon it as a trifling Matter, and did not deign to send an Answer; this scornful Usage enraged the *Tartar*, and he swore he would sacrifice 200000 *Chinese* to his Father's Spirit.

At the Head of 50000 Men he took the Town of *Leao yang*, enter'd the Province of *Pe tche li* in Triumph, and was preparing to attack the Imperial City, but he was repulsed by some *Chinese* Forces, and obliged to retire into the *Leao tong*, where he haughtily assumed the Title of Emperor of *China*.

The fifty-fifth Year of the Cycle the *Tartar* King, under the Pretence of a solemn Embassy, made his

Troops file off towards the Empire; the Artifice was discover'd, and the *Chinese* Army sent to oppose them. The *Tartars* fled at their Approach, and having drawn the *Chinese* after them by this sham Flight, they surrounded and made a great Slaughter of them, and the *Chinese* General was found among the Slain.

Next Year the Emperor opposed the *Tartars* with a very numerous Army, supported by 12000 Auxiliaries from the King of *Corea*: The Armies engaged, and the Victory remain'd a long time doubtful; but declared at last for the *Tartars*, who marched towards the Capital City; this caused such a Consternation that the Emperor had abandon'd the Town, and retir'd to the Southern Provinces, if his Council had not represented to him that this Retreat would disgrace him, and raise the Courage of the *Tartars*, that it would sink the Spirits of his Subjects, and cause great Troubles through the whole Empire.

This Prince died during these Transactions, aged fifty-eight Years; his Son, named *Quang tsong*, who was before called *Tai chang*, was his Successor.

Quang tsong, or Tai chang, the Fourteenth Emperor, reigned one Month.

QUANG TSONG died a Month after his Accession to the Throne, aged thirty-eight Years; his Death is attributed to the Neglect and Ignorance of his Physician, but before he died he declared his eldest Son *Hi tsong* Heir to the Crown, who was before called *Tien ki*.

Hi tsong, or Tien ki, the Fifteenth Emperor, reigned seven Years.

HI TSONG being naturally timorous, and placing great Confidence in the Eunuchs, of which there were 12000 in the Palace, every body fear'd he would never be a Match for the *Tartars*: Nevertheless he took Courage, and endeavour'd to curb these formidable

dable Neighbours effectually ; he augmented his Army with a great number of new Troops, which he drew from all the Provinces of the Empire ; he sent magnificent Presents to the King of *Corea*, and demanded a greater Number of Men than had been sent to the Emperor his Grandfather. At the same time there arriv'd a *Chinese* Amazon, if we may give this Name to a Woman who commanded a Body of several thousand Men ; they came from a little State which her Son enjoy'd in the Mountains of the Province of *Se tcbuen* : The Emperor likewise fitted out a Fleet to preserve the Dominion of the Sea, and by all these Preparations he put himself in a Condition to humble the Pride of the *Tartars*. Upon this occasion two Christian Mandarins of the Court advised the Emperor to send for *Portuguese* Engineers from *Macao*, the *Chinese* having been little used to manage Cannon, but before they arriv'd the *Tartars* were driven out of the Province of *Leao tong* : Their King *Tien ming* was engaged in a War with some *Tartars*, and the Capital City was easily recover'd, for the Inhabitants of the Town and the neighbouring Country detested his Cruelty : As soon as the *Tartar* King had finished his Expedition in *Tartary* he return'd to *Leao tong*, and laid Siege again to the Capital : The *Chinese* lost 30000 Men during the Siege, and the *Tartars* 20000 ; at length the Town was deliver'd to them by Treachery, and as soon as the King was Master of the Place, he published an Edict, which commanded all the *Chinese* to shave their Heads after the *Tartar* Fashion; but several thousand Persons chose rather to lose their Life than their Hair.

Mao ven long, one of the most skilful *Chinese* Generals, was sent with fresh Troops against the *Tartars*, who so strongly fortified the Cittadel of *Chong bai* that it was reckon'd impregnable, and by this Precaution he shut up the Passage into *Cbina* from *Tartary*.

The same Year, which was the second of the Reign of *Hi tsong*, the Town of *Macao* was besieged by the *Dutch* both by Land and Sea : The Emperor gave this Town to the *Portuguese*, for their important Service in clearing the *Chinese* Seas of Pirates ; the *Portuguese* forced the *Dutch* to raise the Siege, and take to their Ships in haste, after they had lost a great many Men.

Cycle 67. The first Year of the Cycle was very unfortunate
An. Dom. to the Empire, for a great Number of seditious Peo-
1624. ple, and Robbers, call'd *Lieou tse*, raised fresh Trou-
bles, and over-ran four Provinces which they plundered, their Numbers increasing daily.

The second Year was remarkable for the Stone Monument which was dug out of the Earth, near the Capital of the Province of *Chen si* ; it had an Inscription in *Syriac* Characters, containing an Abridgment of the Christian Religion, and the Names of sixty-six Preachers of the Gospel : It was a matter of great Joy for the *Neophytes*, and an undeniable Testimony of the Truth of that Faith which was preach'd by the missionary Jesuits.

The fourth Year the Emperor died, aged thirty-two Years ; his Successor was *Hoai tsong*, before call'd *Tsong tching*, who was his Brother, and the fifth Son of *Quang tsong*.

Tien ming, King of the *Tartars*, who had signalized himself by his brutish Fierceness, died the same Year. He was succeeded by his Son *Tien tsong*, who was very unlike his Father, for he was a Prince of great Clemency and Goodness.

Hoai tsong, or *Tsong tching*, the Sixteenth Emperor, reigned seventeen Years.

The *Chinese* Power ended with the Reign of *Hoai tsong*, to give place to the *Tartars*, who still govern this vast Empire with an absolute Authority : *Hoai tsong* was a great Lover of the Sciences, and wrote
the

the *Chinese* Characters very neatly; and tho' he had some favourable Thoughts of Christianity, which he protected on several Occasions, yet he continued extremely bigotted to the Bonzes: He suppress'd the Luxury which began to appear, especially in Apparel; he was meek, chaste, and temperate, but very slow in resolving, and of a mistrustful Temper, not confiding in his most faithful Ministers, and forbidding the Mandarins to have any Correspondence with the Eunuchs: The latter having introduced Soldiers into the Palace, the Emperor gave them a Furlow for a Month to visit their Native Country and Relations, ordering them Money for their Journey, but afterwards forbid their Return: He had often advis'd his Brother to get rid of the Chief of the Eunuchs, who domineer'd in the Palace with the most insufferable Pride and Insolence.

This Villain poison'd himself as soon as *Hoai tsong* came to the Crown, and escaped by Self-murder the Tortures due to his Crimes: His Body was torn in pieces by the common People, his immense Riches confiscated, and the Temples which his Flatterers had dedicated to his Honour burnt or demolish'd.

The Army being employ'd on the Borders of *Tartary*, the riotous Multitude increas'd in the Provinces, and the greatest dispatch was required to suppress these Disorders; this induced the Emperor to make a Peace with the *Tartars*, and send a fresh Army into *Tartary*, the Command of which he gave to an Eunuch named *Yuen*, with full Powers to treat of Conditions of Peace.

This Eunuch was a Villain, and a Traitor, who suffering himself to be brib'd, made a Peace upon the most shameful Terms; but the Emperor refusing to ratify it, the Traitor to force him took the following Measures.

Mao ven long, whose Fidelity was unalterable, commanded the *Chinese* Army; *Yuen* invited him to a Feast,

Feast, and poison'd him; after this he advis'd the *Tartars* to go directly to *Peking*, taking a different Way from that in which his Army was encamp'd; they put this Design in Execution without the least Opposition, and besieged the Imperial City: Orders were instantly dispatch'd to *Yuen* to succour the Town with his Forces; he set out directly, not in the least suspecting that his Treason was discover'd, but as soon as he was got into the Town he was put to the Torture, and after being convicted of his Perfidy was strangled: The *Tartar* was no sooner inform'd of his Death, but he rais'd the Siege, and return'd to *Leao tong*, loaden with rich Spoils.

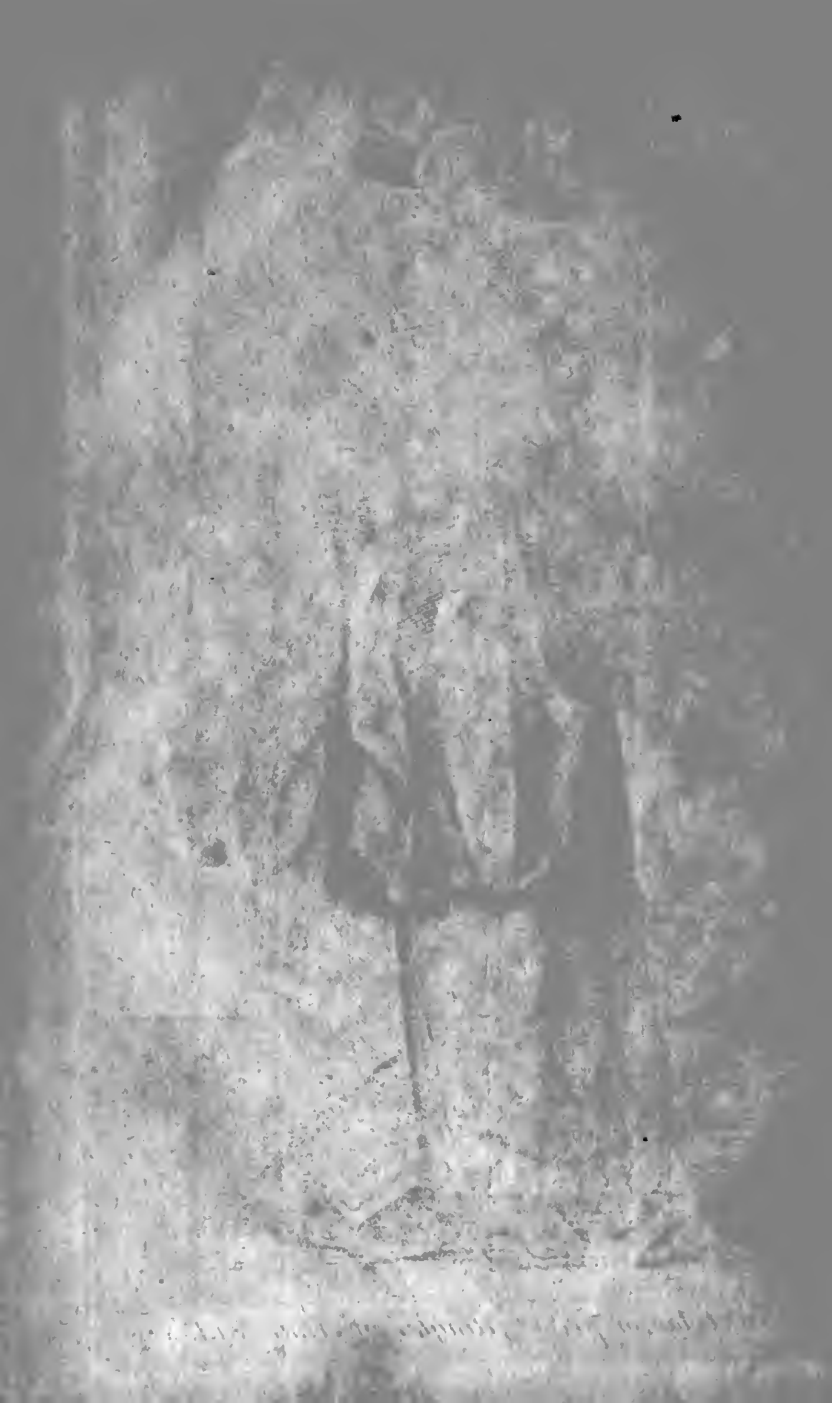
The third Year of the Cycle, which agrees with the Year 1631 of the Christian Æra, the *R. R. P. P.* the *Dominicans* came into *China* to preach the Gospel: They were follow'd soon after by the *R. R. P. P.* the *Franciscans*: Two Years after died the celebrated *Dr. Paul Sin*, who, from First-President of the Tribunal for Church-Ceremonies, arriv'd to the Dignity of *Colao*; he was in this high Station one of the strongest Supports of Christianity, and in a time of Persecution he compos'd a fine Apology in Defence of Religion, in which he offer'd to lose his Honours, Estate, and even Life, if there was any thing in the Doctrine of this Religion which did not appear to be most holy: He recommended *Father Adam Schaal* to the Emperor to reform the Calendar.

At the same time, by Consent of the Empress, several Court-Ladies of the first Rank were instructed in the Christian Religion, and receiv'd Baptism.

The twelfth Year of the Cycle died *Tuen tsong*, the *Tartar* King, who was succeeded by his Son *Tsong te*, Father of the following Dynasty: This *Tsong te* was a very affable, good-natur'd Prince; he had been secretly educated from his Infancy among the *Chinese*, and having learnt their Language and Sciences, at the same



PAUL SIU, Colao, or prime Minister of State. Vol. I. pag. 478.



same time imbibed their Temper and Manners : This gain'd him the Friendship and Esteem of the *Chinese* General and Mandarins, who insensibly lost their Love for the Emperor, whose Misfortunes having quite alter'd his Temper, he grew uneasy, thoughtful, melancholy and cruel : This Year of his Reign, and the following, was a continued Series of Murders, Robberies, and intestine War, a vast Number of seditious Malecontents forming themselves into eight Armies, each having a Commander, but they were afterwards reduc'd to two Chiefs, who were nam'd *Li* and *Tchang*.

That they might not hurt each other they agreed to divide the Provinces between them ; *Tchang* took the Western Provinces of *Se tcbuen* and *Hou quang* for his Share ; and *Li* going Northwards seiz'd on great Part of the Province of *Chen si*, and entering *Ho nan*, besieg'd the Capital *Cai fong*, but was forc'd to raise the Siege with Loss : Six Months after he renew'd the Siege, but met such an obstinate Resistance, that the Besieged chose rather to feed on Human Flesh than surrender : The Imperial Army having time to come to their Assistance, the *Chinese* General thought he should infallibly have destroy'd all the Rebels by breaking down the Dikes of the *Yellow River*, but they escap'd to the Mountains, and the Town being much lower than the River was laid quite under Water, which the General had not foreseen, so that this Inundation drowned 300000 of the Inhabitants ; nevertheless *Li* entirely subdu'd the Provinces of *Ho nan* and *Chen si*, murder'd all the Mandarins, and exacted great Sums from those who had been in publick Employments ; he favour'd only the meaner People, and to gain their Interest freed them from all manner of Taxes.

This Behaviour drew to his Party great Numbers of the Imperial Soldiers, and he found himself so powerful that he did not scruple to take upon him the Title of
Em-

Emperor: He afterwards advanc'd to the Imperial City, which had a Garrison of 60000 Men, but was assur'd they would make no Resistance; he knew the Divisions of the Mandarins and the Eunuchs, and besides a great number of his Soldiers had convey'd themselves into the Town in Disguise, and gain'd a considerable Party, who were to open the Gates upon his Arrival.

Three Days after his Arrival the Gates were open'd, and he enter'd in a triumphant manner at the Head of 300000 Men: The Emperor was shut up in his Palace, taken up with the foolish Superstitions of the Bonzes, not knowing what was doing in the City; but he could not remain long in this Ignorance, and when he found he was betray'd, would have gone out of the Palace with six hundred of his Guards, but they forsook him; being thus depriv'd of all Hopes, and chusing Death rather than to fall alive into the Hands of Rebels, he went into his Garden, and after he had wrote these Words on the Border of his Vest, *My Subjects have basely abandon'd me; use me as you please, but spare my People;* he kill'd his Daughter with the Stroke of a Sabre, and hung himself upon a Tree, being thirty-six Years of Age: The chief *Colao*, the Queens, and the most faithful Eunuchs, follow'd this Example, and kill'd themselves.

The Body of the Emperor, which was found after a long Search, was brought before the Tyrant seated on a Throne, who after he had treated it with Indignity, caus'd two of the Emperor's Children, and all his Ministers, to be beheaded, but his eldest Son escap'd by Flight.

Every body submitted to the Power of the Usurper, except the Prince *Ou san guey*, who commanded the *Chinese* Army in *Leao tong*; the Tyrant set out with his Army, and having besieg'd the Town where *Ou san guey* was Governor, shew'd him his Father loaded with Chains, declaring he should be instantly slain



Andida Hiu, Grand-daughter of the Colac, Paul. Sin. Vol. I. p. 478.



slain if the Town was not surrender'd; this brave Man, seeing his Father from the Top of the Walls, fell on his Knees, and bursting into Tears begg'd his Father to forgive him, if he sacrificed his filial Tendernefs for his Duty to his Prince and Country; this generous Father applauded the Resolution of his Son, and submitted to his Fate.

Ou fan guey, to take a double Vengeance for the Death of his Prince, and of his Father, procur'd a Peace with the Eastern *Tartars*, nam'd *Mantcheoux*, and call'd them in to his Assistance against the Rebels: *Tjong te*, King of these *Tartars*, soon came with an Army of 80000 Men, and the two Armies uniting the Usurper rais'd the Siege, and hasten'd to *Peking*; but not thinking himself safe there he plunder'd the Palace and set it on fire, and then fled with his Army to the Province of *Chen si*, enrich'd with the Spoils of the Empire, and loaded with the general Curfes of the People.

Tjong te died presently after he arriv'd in *China*, but before his Death he declared his Son *Chung tchi* Emperor, who was but six Years old, and committed the Care of him and the Empire to *A ma van* his Brother.

The young Prince was conducted strait to *Peking*, and receiv'd with great Acclamations of Joy, the People looking upon him as their Deliverer; nothing was heard on all sides but *Long live the Emperor! May he live ten thousand Years! Van soui, Van soui!* a *Chinese* Expression, which signifies, *May he live many Years!* This Revolution happened the twenty-first Year of the Cycle, which is 1644 Years after the Birth of Christ.





The Twenty-second Dynasty, named T'ing, now reigning, which to the present Time reckons three Emperors.

Chun tchi, the First Emperor, reigned 17 Years.

THERE is no certain Account what became of the Usurper, who was pursued some time by the *Tartars*; some think he was kill'd in an Engagement by *Ou san guey*: This General found too late the Error he had committed, in sending for the *Tartars* to get rid of the Tyrant, and would sometimes say, That he had brought Lions to drive away Dogs; nevertheless he receiv'd the Dignity of King from the Hands of *Chun tchi*, and the Title of *Ping si*, which signifies *Peace-maker of the West*, and the Town of *Si ngan fou* was assign'd him for his Residence, which had been ravag'd with Fire and Sword.

Chun tchi having master'd the Northern Provinces, turn'd his Arms towards the South, that he might intirely reduce them to his Obedience; *Hong quang*, a Grandson of the preceding Emperor, being proclaimed Emperor at *Nan king*, was taken Prisoner, brought to *Peking*, and strangled. The *Tartars* afterwards enter'd the Province of *Tche kiang*, and besieg'd the Capital; *Lo vang*, who was King of this Place, and who had refus'd the Title of Emperor, got upon the Walls, and upon his Knees beseech'd the *Tartars* to spare his Subjects; but if they would not be pleas'd without some Victim, he offer'd to sacrifice himself for the Safety of his People, and at the same time went out of the City, and submitted to the Discretion of the Conqueror.

Long

Long vou, another Grandson of *Cbin tsong*, or *Van lie* the thirteenth Emperor of the preceding Dynasty, was proclaim'd in the Province of *Fo kien*, but all the Cities open'd their Gates at the Approach of the Conqueror: Nor could this Prince escape Death, being forc'd to strengthen the Conquest of the *Tartars* with his Blood.

There was at this time a remarkable Person named *Tchin chi long*, who acted a considerable Part in the Affairs of the Empire; he was at first a Servant to the *Portuguese* at *Macao*, among whom he was instructed in the Christian Religion, and received at his Baptism the Name of *Nicholas*; afterwards, from a petty Trader, he grew to be the richest Merchant of *China*, by Commerce with the *Spaniards* and *Hollanders*, and became at last Commander of a great Fleet: He at first acknowledg'd *Long vou* for Emperor, but afterwards the *Tartar* Prince: *Cbun tchi* offer'd to make him a King, and invited him to a solemn Feast; *Tchin chi long* accepted the Invitation in hopes of obtaining the greatest Dignities at Court, whither he was honourably conducted; he left the Command of the Fleet to his Son *Tching tching cong*, who inviolably preserv'd his Zeal for his Country, and his Fidelity to the *Chinese* Princes, against the Intreaties of his Father, and the Promises of the new Emperor.

The Army of the *Tartars* advanced to the Province of *Quang tong*, and met no Resistance; but the Course of their Victories was interrupted in the Province of *Quang si*, for *Thomas Kiu*, Viceroy of this Province, and *Luke Tchin*, chief General of the *Chinese* Forces, who were both Christians, oppos'd the *Tartars*, and entirely routed them after an obstinate Engagement; the Conquerors immediately elected a Prince of the Imperial Family, named *Tong lie*, who was King of the Capital of the Province of *Koci tchecu*, and after he was proclaimed Emperor he went to

keep his Court at *Chao king*: A Christian Eunuch named *Pan Achilles*, who was very zealous for the Faith, was his chief Counsellor, by whose means Father *Andrew Koffley* instructed the Emperor's Mother, his Wife, and eldest Son, in the Truths of Christianity, and gave them Bap̄tism.

It was expected that this Emperor would one Day be the *Constantine* of *China*, by which Name he was baptis'd; for these illustrious Converts, with the Consent of the Emperor, sent Father *Michel Boym* to *Rome* to pay a filial Obedience to the holy See in their Names.

The Fame which was spread thro' all the Provinces of a great Victory gain'd over the *Tartars*, and of the Election of a new Emperor, rous'd the Courage of the *Chinese*: A Commander who had got together an Army in the Province of *Fo kien*, and *Tching tching cong*, who scoured the Seas with a numerous Fleet, retook several Towns both within the Country and upon the Sea-Coasts; at the same time the Viceroy of the Province of *Kiang se* shook off the Yoke, and defeated the *Tartars* in several Engagements: In the Northern Parts two Captains, one named *Ho*, the other *Kiang*, had rais'd each a considerable Army, the first seiz'd several Cities in the Province of *Chen si*, and the second enter'd the same Province with 140000 Horse, and a greater number of Foot; they defeated the *Tartars* in two Battles, and put them into such a Consternation that they durst not appear in the Field.

Nevertheless in the space of three or four Years, what with Craft and Policy, Rewards and Promises, and the Quarrels of the two *Chinese* Leaders, the *Tartars* became Conquerors, and recover'd all the Cities they had lost. In the West another Leader of the Revolt ravaged the whole Country, and seem'd to be a Demon in Human Shape, for after having exercis'd all manner of Cruelties in the Provinces of *Ho nan*,
Kiang

1. Face.

INRI

I believe,
I hope in,
I love

信望愛

sin
ouang
ngai

God
in three
Persons,

體一位三主天
ti ye guei san chu tien

depending upon
the sacred Merits
of JESUS CHRIST:

仰賴耶穌基督
之功德

niang lay
JE
sou ching cong
Kien sin cic
ouang fyou

chi so
che ho
jo tchang
chui seng
chi

I firmly believe,
I ardently hope
the Pardon of my
Sins, the Resurrection
of my Body and
the Life everlasting.

父及子及

我仇因

救我守於

天主我望丁主

聖如說

以十字

聖神之者

亞孟

2. Face.



I believe

我信

ngo
sin

that he
hath
Sufferd,
that he
was
Crucified,
and that he
died.

其受難
被釘十字
而死

Ki
cheou
nan
yun yun
pi
ting
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已行教禮

康熙年
去世

須洪子年
七十歲

松江人於
萬曆年

聖名其弟
大

詩人

天正仁德

此其所

The Figure of the Cross which is commonly put into the Grave with the Chinese Christians. Vol. I. pag. 182



Kiang nan, and *Kiang si*, the Storm of his Fury fell on the Province of *Se tcbuen*.

He was good-natur'd and affable to none but his Soldiers, whom he us'd with great Familiarity; for to all others he was cruel beyond Example.

He put to death the King of the Capital, who was a Prince of the preceding Dynasty, and if any Man committed a trifling Fault, he kill'd all the People that lived in the same Street; five thousand Eunuchs were slain by his Order, because one of them had not given him the Title of Emperor; having called ten thousand *Literati* to an Examination, as soon as they were assembled in the Hall appointed for their Compositions, he caus'd them all to be murder'd on pretence that by their Sophisms they stirr'd up the People to rebel: Upon leaving the City of *Tchin tou fou*, to enter the Province of *Chen si*, he caus'd all the Inhabitants to be brought out in Chains, and massacred in the Fields, and it was on this Occasion that several Children were baptiz'd by Father *Buglio* and Father *Magalbaens*: He order'd all his Soldiers to kill their Women, because they were only troublesome to an Army in War, and he set them an Example by cutting the Throats of three hundred of his own, reserving only twenty to wait on the three Queens; in short he did not leave the Province of *Se tcbuen* to enter that of *Chen si*, till he had burnt the Capital and several other Towns. As he was preparing to engage the *Tartars*, who were not far off, he was told that five Warriors were seen upon the Hills at some distance, upon which he went immediately to reconnoitre them, without putting on his Helmet or Cuirafs, and as soon as he came in sight of them he was shot thro' the Heart with an Arrow: His Death dispers'd his Army, and the People receiv'd the *Tartars* as their Deliverers, and joyfully submitted to their Yoke: By this time eleven Provinces were reduced under the Dominion of the *Tartar* Emperor, and

there remain'd only four in the South under the Government of the *Chinese*, which the Court sent three different Armies to subdue; the Capital of *Quang tong* was besieg'd, which Siege lasted a whole Year, with great Losses on both sides; at length the City was taken, and the Soldiers were allow'd to plunder it for ten Days: They march'd afterwards to *Chao king*, where *Yong lie* kept his Court, but this Prince, being too weak to resist the Conqueror, retir'd first to the Province of *Quang si*, and afterwards to *Yun nan*. The next Year, which was the twenty-eighth of the Cycle, died *A ma van*, Uncle and Tutor to the Emperor, who was extremely regretted, having gain'd the Love of the *Chinese* by his great Qualities and prudent Behaviour, and 'tis properly he who fix'd the reigning *Tartar* Family on the Throne.

His Brother, who had a small Sovereignty, claim'd the Right of succeeding in the Guardianship of the Emperor; but all the *Grandees* oppos'd it, because the Emperor being now fourteen Years old, and marry'd to a Daughter of a Prince of the Western *Tartars*, was able to govern alone; the Dispute went so far, that they hung up at the Gates of their Palaces the Ensigns of their Dignities, saying, *that they would receive them only from the Hands of Chun tchi*; however it was at last agreed that this Prince should take the Government into his own Hands, which he did in a manner that soon gain'd him the Love of the People; instead of shutting himself up in the Palace, as the *Chinese* Emperors usually did, *Chun tchi* began his Reign by shewing himself in Publick, and by giving free Access to his Person: He made no Alterations in the Laws and Government of *China*, not suffering the *Chinese* to learn the *Tartarian* Language without a particular License: He preserv'd the six supreme Tribunals at *Peking*, but would not admit any elsewhere, so that those of

Nan

Nan king were suppress'd; he also order'd that there should be a *Tartar* added to the *Chinese* President

He bestow'd the Governments of Cities and Provinces only on the *Literati*; and as the Safety or Ruin of the Empire depends on the choice of proper Persons to fill these important Posts, having been inform'd that some *Literati* had bought the Suffrages of their Examiners, he order'd thirty-six of the Examiners to be beheaded, and condemn'd the *Literati* to pass through a fresh Examination, pardoning those who were admitted to their Degrees for their Capacity, but those who were found incapable were sent with all their Families to *Tartary*, which is at present the common Place of Banishment for the Guilty; the Design in peopling these vast Deserts is, that the Children who are born here should naturally take the Temper and Manners of the *Tartars*.

This Prince had a singular Affection for *P. Adam Schaal*, and always call'd him *Ma fa*, which signifies, *My Father*; he made him principal of the Tribunal of Mathematicks appointed to reform the *Chinese* Astronomy, and expell'd the *Mabometans* who had possess'd those Employments during three Ages: By a very extraordinary Favour he permitted him to present his Petitions into his own Hands, without sending them thro' the Tribunals, according to the establish'd Custom; and this remarkable Favour contributed greatly to the Advancement of Religion, for soon after two fine Churches were built at *Peking* by the Authority and Protection of the Emperor.

The thirty-third Year of the Cycle the first Embassy of the Great Duke of *Muscovy* arriv'd at *Peking*, but it was not favourably receiv'd, because the Ambassador would not submit to the *Chinese* Ceremonies, nor was that which came from *Holland* more successful.

The thirty-third Year of the Cycle *Tching tching cong*, who till then contented himself with making

little Excursions, and plundering the Coasts of *China*, came and besieg'd *Nan king* with 3000 Ships: A pretty young *Chinese* being Viceroy of the City and Province, a Council of War was held, and the *Tartar* Chief declar'd, That the City could not be defended unless the Inhabitants were destroy'd, who were very numerous; this Proposal was receiv'd with Horror by the Viceroy, *You must begin this Butchery on me, says he, if you cannot otherwise save the City:* This Answer stopt the *Tartar's* Mouth, and sav'd the Lives of the Citizens.

The twentieth Day of the Siege there were great Rejoicings in the Camp of the Besiegers, on account of the Birth-Day of their General, and the Festival held three whole Days, which were spent in Feasting and all manner of Diversions; the Besieged fallying out at Midnight with great Silence, and finding their Enemies overcome with Sleep and Wine, attack'd them, and slew near 3000, forcing the rest to fly to their Ships, abandoning their Camp, Baggage and Provisions to the Conquerors.

Tching tching cong, seeking to repair this Loss as soon as possible, fail'd to engage the *Tartar* Fleet, and coming up with it, after an obstinate Fight he sunk and took several *Tartar* Vessels, put the rest to flight, and took 4000 Prisoners, whom he set on Shore after he had cut off their Noses and Ears.

The *Tartar* could not bear the Sight of this dismal Spectacle, and as their hideous Countenances were a constant Mark of their Defeat, they were all put to death by the Emperor's Order.

After this Victory *Tching tching cong* thought of securing a Retreat, and pitch'd upon the Island of *Formosa*, which was possess'd by the *Dutch*; he besieg'd it by Sea and Land, and after four Months Resistance the Besieged were obliged to surrender for want of Provisions: Here he establish'd his new Government, but did not enjoy it long,
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for the following Year he dy'd, and left it to his Son.

Yong lie was the only surviving Person that could disturb the new Conqueror, who still kept the Title of Emperor, tho' he was driven out of *China*, and had taken Refuge in the Kingdom of *Pegu*, which borders on the Province of *Yun nan*; the Court sent some Troops with threatenng Letters to the King of *Pegu*, which enjoin'd him to deliver up the fugitive Prince.

He was immediately given up, with his whole Family, to the *Tartars*, who carry'd him to the Capital, where he was strangled; the two Queens, his Mother and Wife, were sent to *Peking*, where they had each a separate Palace, and were honourably treated, and where they always preserv'd their first Adherence to the Faith.

The same Year, being the third of the Cycle, was fatal to the Emperor, by the violent Passion which he entertain'd for the Wife of a young *Tartar* Lord, whom he had seen with the Empress; this Lady inform'd her Husband of the Prince's Sollicitations, upon which the Husband gave her Instructions how to behave, and this she told again to the Lover, either thro' Simplicity or Design: *Chun tchi*, who was intirely govern'd by his Passion, sent for this Lord, and on pretence of his having neglected the Business of his Post gave him a Box on the Ear: The *Tartar* could not survive this Outrage, but died of Grief the third Day.

The Emperor immediately after marry'd the Widow, and made her Queen, and had a Son by her, whose Birth was celebrated with Pomp and Magnificence; but this Child lived but three Months, and his Mother follow'd him soon after to the Grave: The Emperor was inconsolable for this Loss, and made thirty Men kill themselves to appease her *Manes*, which Ceremony the *Chinese* look'd upon with Horror, and which his Successor took care to abolish.

He order'd the Grandees of the Court, and the Ministers of the Empire to go into Mourning for a Month, and the common People for three Days, as if she had been Empress: After the Body was burnt on a Funeral-Pile he gather'd up her Ashes himself, and with streaming Eyes inclos'd them in a silver Urn: He then devoted himself to the Bonzes, and the Worship of their Idols, which he had hitherto treated with Contempt, and in a few Days this unhappy Prince was reduced to the last Extremity. Father *Adam* had often made strong Remonstrances, which this Prince look'd upon as the Effect of his Love, but they were ineffectual; however in this melancholy Situation he resolv'd to make another Effort; and the Prince receiv'd him in a friendly manner, heard him patiently, but forbid him to kneel, made him drink Tea, and sent him away.

After the Father was gone he order'd four Lords of the Court to draw near, and in their Presence he reproach'd himself for neglecting the Government of his Dominions, for his little Regard to those who had serv'd him faithfully, for despising the Counsel of his Mother, for his Avarice and idle Expences in vain Curiosities, for his Affection to the Eunuchs, his excessive Passion for the deceased Queen, and the Troubles he had made his People undergo; after this he declared them Tutors of his youngest Son *Cang bi*, who was but eight Years old; then cloathing himself in the Imperial Mantle, he said, *Now I leave you*, and expir'd the same Instant, about Midnight, aged eighty Years.

The next Morning all the Bonzes were expell'd the Court, and the Body of the Emperor was inclos'd in a magnificent Coffin: The Day after *Cang bi* ascended the Throne, and receiv'd the Homage of all the Grandees of the Empire.

Cang hi, *the Second Emperor, reigned sixty Years.*

AS in the Course of this Work we have mention'd at large the great Qualities and Merit of this famous Emperor, whose Name is respected in all the East, and has deserv'd the Regard of all *Europe*, nothing remains in this Place but to relate the principal Events of his Reign in a Chronological Method.

The Administration of the Four Tutors was not attended with any great Troubles; the first Use they made of their Authority was in beheading the principal Eunuch, who had been the Author of the former Misfortunes, and driving from the Palace 4000 Eunuchs, retaining only 1000 to be employ'd in the meanest Offices. Soon after an Edict was publish'd, which ordain'd all those in the six Provinces, who inhabit the Sea-coast, on pain of Death to leave their Dwellings, and to settle themselves three Leagues from the Sea; in Pursuance of which they demolish'd all their Cities, Forts, and Maritime Towns, and all Trading by Sea was absolutely forbid.

By this means the Power of this formidable Enemy was weakned, who was become Master of the Sea, but an infinite number of Families, who liv'd on the Fishing-Trade, were reduced to Want: A great many Churches were also destroy'd, as well as the Idol Temples, and the City of *Macao* would have shar'd the same Fate, if Father *Adam* had not sollicit'd for its Safety, and employ'd all his Credit to exempt it from the general Law.

In the Year Forty-one *Yang quang sien*, a Man of Letters, presented a Petition to the Regents full of the most horrid Calumnies against Religion, and the Missionaries, of whom Father *Adam* was look'd upon as the Head; he and three of his Companions were loaded with nine Chains, and dragg'd before several Tribunals, where they underwent very long and mortifying Interrogatories, their Books of Devotion,

votion, their Chaplets, their Medals were looked upon as secret Marks, by which those in the Conspiracy were supposed to know each other, and these Symbols of Christian Piety were ordered to be burnt: However they were forbid to persecute the Christians, to profane their Churches, and their Sacred Images.

The following Year Father *Adam* was condemned to be strangled, but this Sentence was afterwards revoked, and they condemned him to be cut, while living, into ten thousand Pieces. This is the greatest Punishment they ever inflict for the most horrid Crime: This Sentence was carried to the Princes of the Blood, and to the Regents for Confirmation, but as often as they attempted to read it a dreadful Earthquake dispersed the Assembly.

The Consternation was so great that they granted a general Pardon; all the Prisoners were released, except Father *Adam*, and he did not get his Liberty till a Month afterwards, when the Royal Palace was consumed by the Flames; all the Missionaries were banished to *Canton*, except four who were retained at Court; there were reckoned among the Banished three Religious of Saint *Dominique*, one *Franciscan*, and twenty-one *Jesuits*.

The fifteenth of *August*, in the same Year, Father *Adam Schaal* died, at the Age of seventy-seven Years, whereof he had spent forty-seven in the Labours of an Apostolical Life: The Emperor afterwards declared his Innocence, and honoured him with an *Elogium*, and several Titles of Honour.

The forty-third Year of the Cycle happened the Death of *Sony*, the Chief of the four Regents of the Empire, at which time the young Emperor took the Government of his Dominions into his own Hands, and soon gave great Hopes of that extraordinary Reputation, which he afterwards acquired in the Sequel of a Reign the most flourishing that ever happened.

Sou ca ma, who had the greatest Credit of the four Regents, and who was the most cruel Enemy of Christianity, had twenty Articles of Accusation brought against him, his Goods were confiscated, he was loaded with Irons, and condemned to the most cruel Punishment, but the Emperor mitigated the Rigour of his Sentence, and he was only strangled; seven of his Children or Grandchildren, and his third Son were cut into several Pieces.

In the forty-fifth Year of the Cycle an Embassador from the King of *Portugal* came to Court, who was received with Honour, and did not a little contribute to establish the *Portuguese* Nation in the Possession of the City of *Macao*.

The following Year Father *Ferdinand Verbiest* was ordered, by the Emperor, to examine and put in writing all the Faults of the *Chinese* Calendar made by *Yang quang sien*, who had taken Father *Adam's* Place, and who had exasperated the *Grandees*, the *Bonzes*, and the *Mahometans*, against the Christian Religion. The Faults were enormous, and many in number; insomuch that *Yang quang sien* was deprived of his Office, degraded of his Honour, and even condemned to Death: However the Emperor was satisfied with banishing him into his own Country, where he was scarce arrived but he died of a pestilential Ulcer.

The *Pere Verbiest* became President of the Tribunal of the *Mathematicks*, and so far gained the Esteem of the Emperor, as to teach him the *Mathematical Sciences* for the Space of five Months.

The Father made use of this Opportunity to present a Petition to the Emperor, in which he exposed the Calumnies that had been published against the Christian Faith, and the Injustices which had been done, under Pretence of his Authority, to the Preachers of the Gospel. They spent seven Days in examining the Allegations before a General Assembly of the *Mandarins*, after which it was declared, That
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the Christian Religion taught nothing that was evil, nor that tended to Sedition: An Imperial Edict recalled the banish'd Missionaries, nevertheless forbidding them to build any more Churches, and the *Chinese* to embrace the Christian Faith.

In the fiftieth Year of the Cycle *Ou san guey*, who had introduced the *Tartars* into the Empire to suppress the Rebellion, endeavoured to deliver his Country from their Tyranny: The Emperor invited him to Court, but his Answer was to the Deputies, *That he would not appear there, unless in the Company of 80000 Men*, by which means his Design was made publick.

He had already made himself Master of the Provinces of *Yun nan*, *Se tchuen*, *Koei tcheou*, and part of *Hou quang*, and, which is a Mark of the Imperial Authority, he sent the *Chinese* Calendar to the Tributary Princes his Neighbours, and among the rest to the King of *Tong king*: Both he and the rest refused to receive it, and sent it back to the Emperor: The eldest Son of *Ou san guey*, who was then at Court, was beheaded.

Soon after the Kings of *Fo kien* and *Quang tong* revolted, and the Prince of *Formosa* joined himself to them: It had been over with the *Tartars* if all these Princes had acted in Concert, in behalf of the common Cause, but they were divided by Jealousies: The Prince of *Formosa*, thinking himself not honourably treated by the King of *Fo kien*, declared War against him, defeated him in several Battles, and forced him to submit to the Emperor: The King of *Quang tong*, for a like reason of Discontent, broke the Treaty which he had made with *Ou san guey*, and put his Province into the Hands of the *Tartars*.

The Court sent several Armies, commanded by *Tartarian* Princes, into the Provinces of *Hou quang*, *Tche kiang*, *Fo kien*, *Quang tong*, and *Quang si*, to reduce the rest that refused to acknowledge his Authority.

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However *Ou san guey* died in the fifty-sixth Year of the Cycle in a good old Age, and his youngest Son *Hong boa* was proclaimed Emperor.

The second of *September*, in the same Year, there was a dreadful Earthquake at *Peking*; a great many Palaces and Temples, and the Towers and Walls of the City were overthrown, which buried more than 400 Persons in the Ruins: There were more than 30000 that perished in the neighbouring City *Tong tcheou*, and as the Shocks were perceived from time to time for the Space of three Months, the Emperor, the Princes, and the Nobility, quitted their Palaces, and dwelt in Tents; the Emperor bestowed large Sums for the Encouragement and Assistance of the People.

The last Month of the same Year the Royal Palace was all in Flames, and in a few Hours time it was reduced to Ashes; its said that the Loss amounted to 2850000 Taëls.

Four Days after this Accident the Emperor set out to take the Diversion of Hunting at his Pleasure-House, and perceiving at a distance the magnificent Monument, which his Father had erected to the Honour of the last *Chinese* Emperor, he went to it, and after having prostrated himself on the Ground, and burnt Incense, *You know, great Emperor*, said he, bursting into Tears, *it was not we, but your rebellious Subjects who were the Cause of your Death.*

Altho' the King of the Province of *Quang tong* had submitted to the Government of the *Tartars*, his Conduct was not the less suspected at Court, because he had an enterprizing Spirit, and was very powerful by the Trade that he carried on, notwithstanding the Emperor's Prohibition, with the *Spaniards* and *Dutch*.

The fifty-seventh Year of the Cycle he received Orders to march his Army against the Rebels of the Province of *Quang si*: This Army being divided into several Bodies, as Necessity required, they had the
Cunning

Cunning to persuade him to return to his Palace in the Province of *Quang tong*. A little time after he was visited by two Grandees of the Court, who on the ninth of *October*, early in the Morning, presented him with a silken Halter, with the Emperor's Order to strangle himself in it; one hundred and twelve of his Accomplices, among whom were three of his Brothers, were beheaded, and his great Riches were divided amongst his other Brothers, whereof one was Son-in-law to the Emperor.

Towards the end of the same Year some reverend *Augustine* Fathers, being arrived at *Macao* from the *Philippins*, entered happily into *China*. The following Year the King of *Fo kien*, who in the time of his Revolt was treated with Contempt by the Emperor's faithful Mandarins, was capitally punished, and his Body cast to the Dogs; his Brothers, tho' innocent, were beheaded.

In the mean time the *Tartars* possessed themselves of the Capital of *Yun nan*; *Hang boa*, who had been declared Emperor, prevented the Punishment designed for him, by killing himself; they dug up the Bones of his Father *Ou san guey*, and carried them to *Peking*, part of which were exposed with Marks of Infamy on Stakes, the other part were reduced to Ashes and scattered in the Wind.

The same Year, being the fifty-eighth of the Cycle, and of our Lord 1681, was the 100th since the Missionaries of the Society of *Jesus* had carried the Light of the Christian Faith into *China*.

The fifty-ninth Year the Emperor, having happily subdued the fifteen Provinces of *China*, and established Peace throughout his whole Empire, took a Resolution to go and visit his Country and the Tombs of his Ancestors: He set out for *Eastern Tartary* the twenty-third of *March*, accompanied with the Prince his Heir apparent, his three Queens, his Great Lords and principal Mandarins, and with an Army of about

60000

60000 Men: He also took with him *Pere Verbieft*, who was always near his Person; and in the sixtieth and last Year of the Cycle he made a second Journey into *Western Tartary*, with a greater Train, and a more numerous Army. This Custom was continued every Year, and he spent several Months in the Exercise of Hunting during his Stay in *Tartary*.

The third Year of this new Cycle *Tching che san*, Cycle 68. the Grandson of the famous Pirate who had taken An. Dom. the Island of *Formosa* from the *Hollanders*, was obliged 1684. to replace it in the Hands of the Emperor, and to surrender himself at *Peking*, where he was dignified with the Title of Count.

The fourth Year of the Cycle five new *French* Missionaries arrived at *Peking*, the seventh of *February*; they embarked at *Brest* in *March* 1685.

L E W I S the fourteenth of glorious Memory, who was possessed of so many Heroick Virtues, by which he merited the Name of **GRAND**, joined to the greatest Zeal for the Propagation of the Faith, had honoured these Fathers with the Title of his Mathematicians, and had gratified them with settled Salaries and magnificent Presents.

They had not the Consolation to see Father *Verbieft*, to whom their Permission to enter into *China* was owing: This Apostolical Man died the twenty-seventh of *January*, universally lamented by the Emperor, Grandees, and the People; *Pere Grimaldi* was named to supply his Place, and the Emperor reserved the *Peres Gerbillon* and *Bovett* out of the five that were newly arrived for his Court.

The following Year the *Peres Gerbillon* and *Pereyra* had Orders, from the Emperor, to accompany the *Chinese* Ambassadors into *Tartary*, who went to settle with the *Muscovite* Plenipotentiaries the Limits of the two Empires.

China enjoyed a profound Peace, which was owing to the Wisdom and superior Skill of the Emperor:

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The indefatigable Application of this Great Prince to all the Affairs of State, his Equity and Penetration in the Choice of proper Persons to fill the Chief Offices, his Frugality, and Hatred to Luxury with respect to himself, joined with his Profuseness and Magnificence with reference to his Dominions; his Tenderness to his People, and Readiness to assist them, his Steadiness in the vigorous Execution of the Law, his continual Watchfulness over the Conduct of his Viceroy and Governors, and the absolute Government that he had over himself; all these things put together, kept up a regular Subordination in all the Members of this vast Empire, without which nothing is more common than Trouble and Confusion.

Tho' this Prince was so much taken up with the Government of the Empire, he found sufficient Leisure for Application to the Sciences, for which he had a Taste and a particular Genius: He was not contented with the *Chinese* Learning, in which he was very well versed; but was desirous of being instructed in the *European* Sciences, namely Geometry, Algebra, Natural Philosophy, Astronomy, Physick, and Anatomy: The *Peres Gerbillon*, *Bovett*, and *Thomas*, employed several Years in turning their Lectures into the *Tartarian* Language, and in explaining them twice a day, either at *Peking*, or his Pleasure-House: He was likewise desirous that *Pere Gerbillon* should attend on him in all his Journies into *Tartary*.

As the Christian Religion was only tolerated in *China*, it was not free from Persecution in some of the Provinces, there was one very cruel in the Province of *Tche kiang*: The Fathers, who were at Court, presented a Petition to the Emperor, and after great Contestations on the Part of the Tribunals, they at length obtained, by the Protection of the Prince *So san*, a Relation of the Emperor, an Edict in favour of it, and permitted its free Exercise throughout the Empire. This Edict was obtained the ninth Year of the Cycle

of our Lord 1692, and the thirty-first of the Reign of *Cang bi*, which was confirmed the twenty-second of *March*, and published soon after in all the Provinces.

So signal a Favour was some time after followed by another, which we scarce durst hope for; the Emperor granted to the *Peres Gerbillon* and *Bovet* a large Spot of Ground within the Walls of his own Palace, for the Building of a House and Church, and even furnished them with Money, as also a great part of the Materials, appointing Mandarins to be Overseers of the Work: In four Years all was finished, and in the nineteenth Year of the Cycle, that is to say 1702, the Church was opened and solemnly consecrated.

The twenty-sixth Year of the Cycle was remarkable for a very uncommon Event; the second Son of the Emperor, who was appointed his Successor, and was almost equal with him, was all of a sudden deposed, and loaded with Irons, and his Children and principal Officers were involved in the same Misfortune: Likewise an Astrologer, who had predicted that if this Prince was not Emperor in a particular Year he never would attain that Dignity, was condemned to be cut in a thousand Pieces; the publick News-Papers were filled with Invectives against the Conduct of the Prince, whose Life they examined even from his very Infancy.

Soon after his Innocence was made to appear, and 'twas known that his elder Brother, to render the younger's Loyalty suspected, had recourse to Magick by the Assistance of certain *Lamas*, who are skilful in things of that nature: These *Lamas* were put to death, the eldest Son was condemned to perpetual Imprisonment, and the Prince his Brother was re-established in the Quality of Heir apparent: There were publick Rejoicings on this occasion, and a Comedy was acted for some time, drawn from Ancient History, that alluded to this Event: But this Re-establishment was not lasting, for afterwards he

was deprived of his Titles, and the Prerogatives of his Rank, for real Conspiracies against his Father.

The thirtieth Year of the Cycle, that is to say in 1710, my Lord the Cardinal *le Tournon*, Apostolical Legate, died at *Macao* the eighth of *June*, at the Age of forty-one, of a Distemper which had like to have killed him at *Pentickery*, and afterwards at *Nan king*, from whence he travelled to the Emperor's Court, to which he was sent by the Pope to put an End to the Disputes which had risen amongst the Missionaries.

The thirty-seventh Year of the Cycle, 1717, a *Tsong ping*, or Mandarin of War, whose Name was *Tchin mao*, presented a Petition to the Emperor full of Invectives and Calumnies against the Christian Religion, and the Preachers thereof, inventing the most horrid Crimes under pretence of Watchfulness over the publick Tranquillity, which, as he said, was ready to be broke in upon at home by the Missionaries and their Disciples, and from without by the *Europeans* who trade to *China*.

They were astonish'd when they found that this Petition was referred to the Tribunals for Examination, and that the Emperor confirmed their Decree, which reviv'd two Edicts, one of the eighth Year of *Cang bi*, which prohibited the Building of Churches, and embracing the Christian Faith; the other of the forty-fifth Year, wherein it is ordained, that every *European* shall receive an Imperial Patent, wherein shall be mentioned his Country, his Religious Order, the Time he hath been in *China*, and a Promise of his never returning to *Europe* any more.

Father *Farinin*, with two other Missionaries, went and threw themselves at the Emperor's Feet, but all the Answer they could gain was, that none were prohibited to preach the Gospel but those who had not receiv'd their Patents.

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The Year following happened the Decease of the Emperor's Mother on the eleventh of *January*, and the whole Empire went into deep Mourning for forty Days. The Mandarins, and even the Sons of the Emperor, went to sleep without putting off their Cloaths; all the Mandarins on horseback with white Garments and a small Train, went for three Days together to perform the usual Ceremonies before the Monument of the deceased Empress: The Tribunals were shut up while the Mourning lasted, and red Silk was prohibited, for which reason it was taken out of every one's Cap, as well as all other Ornaments.

The same Year the Emperor was attack'd with a Distemper which gave a general Alarm, especially an account of his Design of not choosing, for a Successor, any of his Children, but a Prince of the Dynasty of *Yuen*, of which House there was yet left more than a thousand.

One of the Chief Mandarins caused his Son to present a Memorial, wherein he respectfully shewed of how great Importance it was for the Repose of the Empire to name his second Son for his Heir: The Emperor was enraged at this Remonstrance, yet pardon'd him who presented it, because it was in Obedience to his Father, but gave Orders that the Father should be put to Death; this Example of Severity stopt the Mouth of all the Grandees, who durst not so much as mention a Successor any more.

The fortieth Year of the Cycle, 1720, they learnt at Court the agreeable News of the *Chinese* Troops having gained a complete Victory over their Enemy *Tse vang Raptan*, King of the *Elutbs*, who occupied the Country of the *Lamas*, and ravaged it for the Space of four Years together, by which means *Tibet* was in the Possession of the victorious Army.

Tho' this Conquest was at some Distance from the Confines of *China*, the Consequence of it was not

small, because the Emperor had the finishing of this War much at heart, and all the Grandees congratulated him upon it.

The eleventh of *June*, in the same Year, there was an Earthquake at *Peking* at nine in the Morning, which lasted two Minutes; the Shocks began again the next Day at half an hour after seven in the Evening, continuing for about six Minutes, and there was nothing heard in the City but confused Cries and Shrieks, at length it ceased for the present, tho' there were ten other Shocks before Morning, but not by far so violent as the former. At the break of Day their Calamity did not appear so great as their Fears had represented, there being but 1000 Persons crush'd to Death; for as the Streets are generally broad they could place themselves out of the Reach of the fall of the Buildings; yet for twenty Days afterwards there were felt from time to time some slight Shocks.

The twenty-second of *November* a *Muscovite* Ambassador made his publick Entry into *Peking*, with a great deal of Pomp and Magnificence, having almost a hundred Persons in his Train most splendidly dress'd after the *European* Fashion. The Gentlemen on each side the Ambassador had drawn Swords in their Hands, which was a Sight entirely new and extraordinary.

The new Legate from his Holiness *M. Messababer*, who embark'd at *Lisbon* in a *Portuguese* Vessel, arrived at *Peking*, and met with an honourable Reception from the Emperor. After several Audiences he took his Leave, in order to return to *Europe*, to give the Pope an Account of what the Emperor had said, promising to return to *China* as soon as possible. He was conducted to *Canton*, where he stay'd but four or five Days, and from thence to *Macao* with all the Honours due to his Character and Dignity.

The Year following the Island of *Formosa* threw off the Emperor's Yoke, but was recovered again in a few Months; the *Chinese* belonging to the Island, assisted

assisted by those of *Fo kien* and *Keonu*, had kill'd all the Mandarins except one, and put all the Imperial Troops to the Sword.

The News was spread at *Peking*, and the Revolt was attributed to the *Dutch*, who had certainly no hand in it, and this doubtless on account of the Enmity which is between the *Chinese* and all Strangers, with Design to render the *Europeans* odious; but there were great Rejoicings when they learnt soon after, That the Imperial Troops, lately sent thither, had entered the Capital and killed one part of the Rebels, that the rest were dispersed, and their Chief was fled into the Mountains.

The forty-second Year of the Cycle, 1722, in *December*, the Emperor diverting himself with hunting the Tyger was taken with a Cold and Shivering, and immediately gave Orders to his Train to return to his Pleasure-House: This did not a little astonish the whole Company, but they were not long ignorant of the Cause, for his Blood was coagulated, and no Remedy did him any Service: Perceiving himself near his End, he assembled all the Grandees, and appointed his fourth Son to succeed him in the Empire. He expired the twentieth of *December* about eight in the Evening, aged sixty-nine Years, and the same Night his Body was transported to *Peking*.

Yong Tching, the Third Emperor, now reigning.

THE Day after the Death of *Cang bi*, the new Emperor, aged about forty-five Years, ascended the Throne about five in the Morning, and assumed the Name of *Yong tching*, which signifies *Lasting Peace*, and was acknowledged by all the Prime Grandees, and the Mandarins belonging to the Tribunals: He was no sooner come to the Crown but he discover'd Signs of Discontent against some of his Brothers, especially the ninth, condemning him to pay large Sums, which he pretended were unlawfully ac-

quired during the Life of his Father, and banished him into *Tartary*, where he died soon after his arrival. He afterwards recalled his fourteenth Brother to *Peking*, who was at the Head of the *Chinese* Army; but his eighth and tenth fell under his Displeasure, and he placed entire Confidence in none but the thirteenth, to whom he trusted all the Affairs of the Government. At the same Time he imprisoned or banished several Princes and Noblemen, many of which protected the Missionaries, and by this means were favourable to Christianity: Whether this Prince hath not the same Taste for Sciences as his Father, or whether he seeks Occasion to lay aside the Missionaries, they yet have received but few Marks of his Benevolence, except his letting them live in quiet; one *Italian* Jesuit only, an excellent Painter, is employ'd at Court. If he has given a new Title of Honour to Father *Kegler*, President of the Tribunal of the Mathematicks, it was with no other View than that he may appear with Decency in his Presence, especially on certain Days when great Ceremony is required, for it ought not to be concluded from hence that his Disposition to Religion is more favourable.

In respect to Affairs of State his Application is constant, he is steady and resolute, ready to hear Grievances and to redress them, holds the Government intirely in his own Hands, insomuch that there never was a more absolute Monarch, or more to be dreaded.

He was prejudiced against the *Europeans* from the first Year of his Reign, by means of several Petitions which were presented to him by the Learned, remonstrating, That these Foreigners had deceived the late Emperor, and that that Prince had lost much of his Reputation, in condescending so far as to let 'em settle in the Provinces, for they had built Churches in all Places, and that their Faith was propagated greatly; that the *Chinese* Christians acknowledg'd

no other Teachers, and that in times of Trouble they were only govern'd by them.

These bad Impressions were strenghtned by a publick Petition, presented to the Emperor by the *Tfeng fou* of *Fo kien*, wherein, after having given an Account of the important Reasons that he had for prohibiting the Christian Religion throughout the Extent of his Government, he besought him, for the Repose of the Emperor and the Good of the People, to order all Strangers to be sent out of the Provinces, and conducted to Court or to *Macao*, and that their Temples might be put to other uses.

This Petition was referred to the Tribunal of Rites to determine what should be done in it, and the Sentence of the Tribunal was to keep at Court the *Europeans* that are already there, to bring thither these from the Provinces that might be useful, to send the rest to *Macao*, to convert their Temples to the publick use, and strictly to forbid the Exercise of their Religion.

This Judgment of the Tribunal was confirm'd by the Emperor, to which he only added, that the Vice-roys of the Provinces should allow them a Mandarin to conduct them to Court or to *Macao*, to protect them from any Insult: The Missionaries exerted themselves as much as possible by means of their Friends, but to no purpose; all the Favour that he granted them was, that they might be conducted to *Canton* instead of *Macao*, but he would not give them Leave to stay there if they gave any Cause of Complaint.

By virtue of this solemn Edict of the Emperor, which was published throughout the Empire, the Missionaries were drove from their Churches, and tolerated no where but at *Peking* and *Canton*; above 300 Churches were either demolished or put to profane Uses, and more than 300000 Christians depriv'd of their Pastors: Seeing themselves delivered up to the Rage of Infidels, there was then made use of, and

still is, every Method that a prudent and well-govern'd Zeal can inspire to re-animate, as often as possible, the Faith of all these Christians.

This Edict was scarcely published, but the Emperor let fall the whole Weight of his Anger and Indignation upon an illustrious and numerous Family that had embraced the Faith. The Head of this Family is a Prince of the Blood, descended from the eldest Brother of him who was the Founder of the reigning Dynasty, whom, without any Regard to his Rank or old Age, or the important Service he had done the State, he banished, together with his Children into *Tartary*: There were no less than eleven Princes, and sixteen Princeesses married to *Mongol* Princes, or to Mandarins of *Peking*.

All these Princes and Princeesses, who had each a numerous Family, were degraded from their Rank, and were allow'd no other Abode than a desert Place in *Tartary*, where they were closely guarded, and not suffered to go out of sight of the Soldiers. This Venerable old Man was seen, on his Departure to the Place of his Exile, with his Children and Grand-children to the Number of thirty-seven, without reckoning the Females, who were almost as many, and about 300 Domesticks of both Sexes, the greatest Part of whom were baptized.

All these Disgraces not having the Power to stagger their Faith, the Princes were brought to *Peking* in Carts, and loaded with nine Chains; they underwent several Interrogatories, and were promised to be restored to the Dignity of their Rank if they would renounce their Faith, and if they refused more dreadful Punishments were threatned; but their Steadiness and Constancy could not be overcome, neither by Promises nor Threatnings, and for this Reason they were condemned to die.

But the Emperor changed this Punishment into perpetual Imprisonment, so that several were shut up in
close

close Prisons, and three died merely through the Hardships they underwent; the rest were dispers'd in the Provinces to end their Days under a Load of Irons, or in the Obscurity of a Dungeon. Two Ambassadors, the one from *Portugal*, the other from *Muscovy*, who were then at the Court of *Peking*, were the Admirers of the Constancy and Intrepidity of these illustrious Confessors of *Jesus Christ*.

As little a Favourer of Religion as this Prince appear'd, it is impossible not to praise his unwearied Application to Business, for he applied his Thoughts night and day to the reforming of Errors in the Government, and to procure Happiness to his Subjects: You cannot do him a greater Pleasure than to present him a Plan which tends to promote the publick Welfare, and the Ease of the People; he immediately enters therein, and puts it in Execution without any regard to Expence: He hath settled a great many excellent Rules to dignify Merit, and reward Virtue, to cause a worthy Emulation among Artificers, and to assist his Subjects in Years of Famine: These Qualities have gained him in a short time the Respect and Love of all his Subjects.

The fiftieth Year of the Cycle, 1730, the Emperor's thirteenth Brother, who had his Share in the Difficulties of Government, died the nineteenth of *June* of a languishing Distemper, which was owing to his excessive Labour for the Publick Good: The Emperor appeared inconsolable for his Loss, which hath had a bad Effect upon his Health.

He was desirous of rendering to this Prince extraordinary Honours, which he made known to the Publick by frequent Declarations, in which he intimated how agreeable it would be to him that all the World should share in his Grief, and assist at his Funeral without distinction of Rank, giving Leave to the Vulgar, as well as to the Nobility, to do Honour to the Deceased, according to their own Way,
either

either by Presents or Praises. He added, nevertheless, that he would use no Constraint, and that those who did not think this Prince deserved such Honours should be exempted from paying them: Nevertheless he commanded his Officers to observe all those who performed this Duty, and to give him an Account of them daily. His Body was exposed in the great *Ting*, where none were admitted but the Princes of the Blood: Before the first Gate of the Palace was a great Court, in the middle of which a long Hall was erected made of Matts, and in this was placed a Throne, for the Deceased was not only a *Regulo* of the highest Degree, but he had also the Title of King, [*Kove vang.*]

Before this Throne was a small Table, upon which were only two Candlesticks and a Perfuming-pan; at the Entrance into the Hall was a Folding-door, which was open'd only when the Officers of the Tribunal came to pay their Homage, a set Number entering at a time; at first they stood upright behind the Tables placed on each side the Hall, then they kneeled down and fell prostrate six several times, giving a deep Groan altogether, and so silently withdrew. After these went in others, and performed the same Ceremonies: Sometime after the Body was carried half a League from the City into a Palace built on purpose, where the same Ceremonies were performed. At this Place the City Mandarins, the Merchants, and the Vulgar, went to pay him their last Honours.

One hundred Days after he was carried to another Place prepared in the same manner, where he lay the same space of Time. In short he had five several Stations of 100 Days each, where the same Ceremonies were observed; after which he was carried to the Place of his Sepulchre, which the Emperor had caused to be prepared, and was four Leagues in Circumference.

The Mandarins of the Provinces either came to pay the due Honours themselves, or deputed their Sons in their stead; afterwards they caused Monuments to be erected in their proper Districts, which contain the greatest Elogiums on this Illustrious Person deceased: The Emperor placed his Name in the Hall of Emperors, which is very seldom done to private Persons, but when they have done the most important Services to the State.

Soon after the Emperor caused his third Brother to be taken up, and conducted into a close Prison, where he was shut up, but the Cause of his Disgrace is unknown: This Prince's Family have also felt the Blow, and have been degraded from their Rank.

The thirteenth of *November* in the following Year, 1731, the City of *Peking* was almost overturn'd by an Earthquake, the most extraordinary that ever was felt in *China*; the first Shocks were perceived about eleven in the Morning so sudden, and with such Violence, that their Houses and Buildings were overthrown at the same Instant: One would have imagin'd that a general Mine had been sprung, and that the Earth had opened under our Feet; for in less than a Minute more than 100000 Inhabitants were buried in the Ruins, and a greater Number in the Country, where whole Towns were intirely destroy'd.

What is remarkable in this Earthquake is, that in the Course which it took in some Places it made a great Devastation, and others it scarcely molested, the Shocks being but slightly felt; nothing could resist two Shocks so sudden and contrary to each other; where the Buildings were most solid and strong, there the Effects were most violent: These were followed by twenty-three others, in the space of twenty-four Hours, but more favourable.

The Emperor was at his fine Pleasure-House two Leagues from *Peking*, which was instantly reduced to such a miserable Condition, that it cannot be repaired

paired without immense Sums; he was taking the Air in a Bark upon the Canal, which crosses the Garden, when he immediately fell prostrate, and lifted his Hands and Eyes towards Heaven: Afterwards he publish'd an Ediſt, wherein he accused himself, and attributed this Plague to the Wrath of Heaven for his Offences, and to the little Care he took for the Government of the Empire.

This Prince appeared very ſenſible of the Affliction of his People, and commanded ſeveral Officers to make an Eſtimate of the demolished Houſes, and to examine into the Loſs which each Family has ſuſtained, advancing ſeveral conſiderable Sums towards their Aſſiſtance: The Miſſionaries at *Peking* partook of his Liberality, for he gave them Audience, received them with Condeſcenſion, and beſtow'd upon them a thouſand Taëls towards the Repairs of their Churches.

The fifty-ſecond Year of the Cycle, 1732, the Miſſionaries, who were ten Years before driven from the Provinces to *Canton*, were now forced from *Canton* to *Macao*, a little City belonging to the *Portugueſe*, but of which the *Chineſe* are Maſters, and they allowed them but three Days to prepare their Journey, and to carry away their Effects; the only Reaſon which is given for ſo ſevere a Treatment was, that they had diſobeyed the Emperor's Order in propagating the Chriſtian Faith.

The twentieth of *Auguſt* they embarked to the Number of thirty; under the Convoy of four Gallies and two Mandarins. When they went on Shore at *Macao*, the Mandarins cauſed their Domeſticks, and the Chriſtians who had followed the Miſſionaries to land alſo, and ſent them back to *Canton* loaded with Irons; they then dragg'd them in an ignominious Manner before ſeveral Tribunals, ſome were caſt into Priſon, others receiv'd the Baſtinado, and others were condemn'd to carry the *Cangue* during

two Months : They all confessed openly the Name of Christ, and gave publick Testimony to the Truth of his Holy Religion.

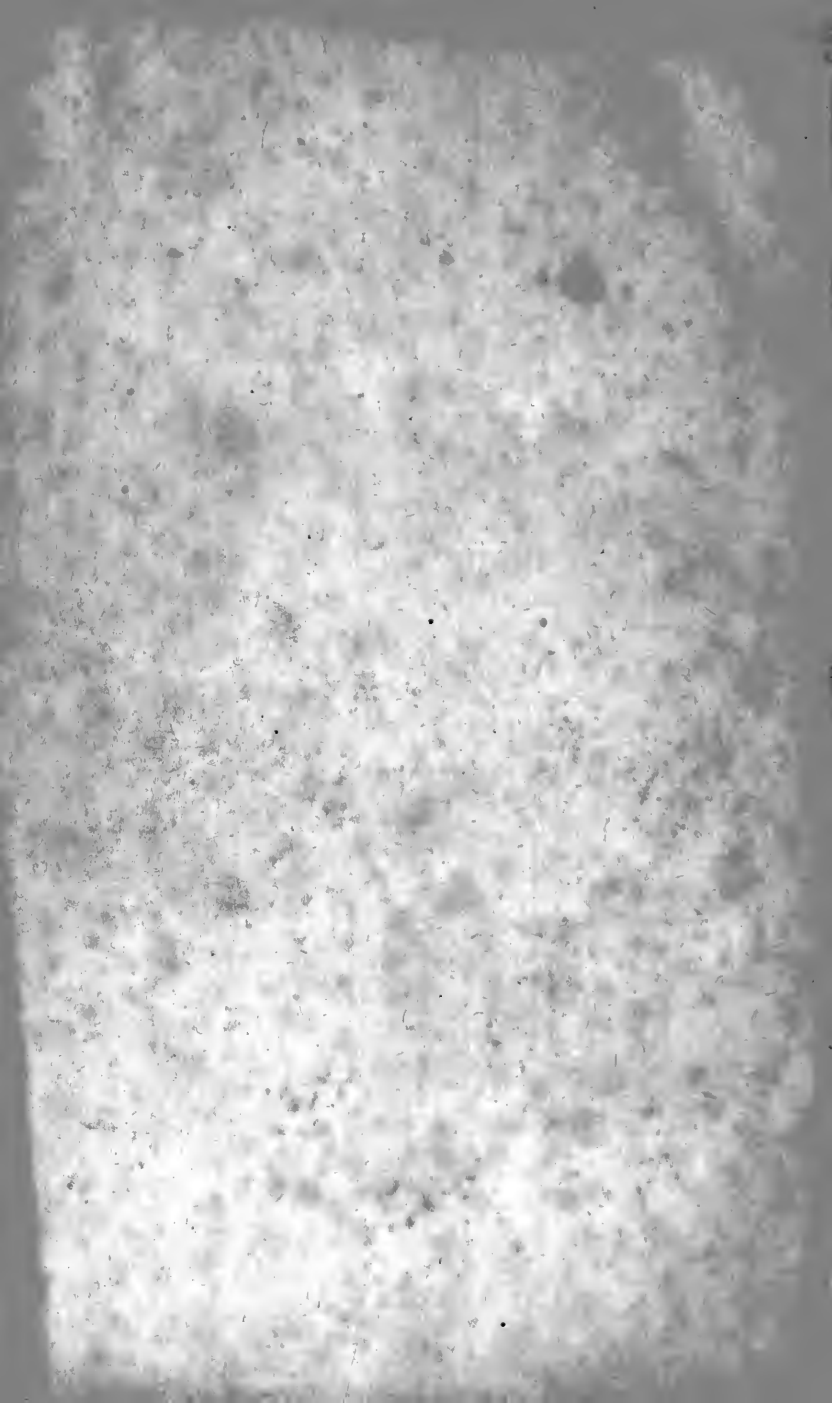
These are the most remarkable things that have happened hitherto in the Reign of this Emperor, who hath now been upon the Throne eleven Years compleat, and who governs his vast Dominions with an absolute Authority ; so that I must there come to a Conclusion of the Annals of this Great Monarch.

The End of the First Volume.













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